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CONCERNING THE DATE
OF THE
BOHAIRIC VERSION

*COVERING A DETAILED EXAMINATION
OF THE TEXT OF THE APOCALYPSE
AND A REVIEW OF SOME OF
THE WRITINGS OF THE
EGYPTIAN MONKS*

BY
H. C. HOSKIER

LONDON
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HANDBLIST OF GREEK MSS. OF APOC.

TO NO. 123.

Missing or to be vacated 3 5 11 54 60 66 71 76 83 85 86 105.

Not collated 79^a 112 (duplicates).

Not yet collated 120 121 122.

As to Scr's list, 23 is substituted by Gregory and Hoskier for Scr. 86.

Eliminate 50² of Scr. = 90 of *Tisch Greg* which we adopt.

Eliminate 85 Scr. (Esc. Ψ III. 17) = *Greg* and *Hosk* 142 (Esc. T III. 17).

(85 *Greg* Hierosol. S. Sepulcr. 9 we neglect).

Scr 86 = our 23. *Greg* 86 = S. Sabae 10. I do not use the number.

Greg 86² and *Greg* 89 "S. Saba 20" I do not use, as *Greg.* numbers twice S. Saba 20 at 89 and 104, which is Scr's 105.

Our 89 is Scr's Burdett-Coutts = Paul 266.

99 and 100 we adopt for Gregory's Naples codices.

Our 101 is Scr's (Ev 206 Ac 94 P 107), the sister of Apoc 46-88. I prefer to use this number where it stands to Gregory's 109 for many reasons.

Beyond this

Scr and Hosk : = *Greg* :

	102	103	
	103	101	
	104	107	
	105	104 ? [we omit]	
	106	106	
	107	181	
(our 108)	108 } 129 }	129	
	109	102	
	110	113	
	111	105	Athens. Not collated. Can get no information from library.
	112	182	
	113	146	Messina. Uncollated before the earthquake.
	114	153	
	(115	114	Delete. Is part of 39.)
	(116	157	Delete. Is com without text.)

Scr and Hosk : = Greg :

(117	115	Neglect.	Not Apoc.)
(118	160	Neglect.	Derived from a printed edition.)
119	161		
120	149	}	Not yet collated by me.
121	150		
122	151		
123	123		

After this we run together for quite a spell to about 145.

GROUPS.

Erasmian 1-46=88=101-59-62=63-67-72.

Complutensian 10-17-(21)-37-49-77-91-96-110.

Stepping stones between them are such MSS. as 36 and possibly the group 7-16-39-45-69-102-104 which is a graeco-latin group.

Also 12 81 and 114 with all their vagaries.

Also the very important group 21-28-(65)-73-79-79^a-80-100 (from xi. on)-103-112, which group is interesting, comprising an old Egyptian text, good in parts but very independent, although containing the double element of Compl. and Erasmus texts (through the Syriac). Of this group 80 is as ancient as any, correlating the base of 1 62/3 and also giving valuable hints as to this classification.

65 has strong coptic spots, going with **N** alone, or **N** alone and *copt.*

Stepping stones between B and Compl.-Erasm. and the 21 groups are 108 and 109. 108** = 56.

56 is a new type and extremely interesting, related as to base with the earliest polyglot traditions.

Among MSS. less independent in view, yet giving a very good account of the best traditional text, may be ranked 47 as well as 22.

34 and 87 (with the more careless 35 and its sister 68) and such MSS. are somewhat more mixed, yet have value in determining many points. This fourfold group, very distinct, 34-35-68-87, appears to be an Arethas revision on an old Egyptian base (also covering Latin and Syriac at times).

38, while indulging in curiosities, and a very eclectic MS. not to be trusted as a whole, is very old indeed and furnishes several interesting keys; is largely related to 62 (or it to 38) and to both Erasmian and Compl. groups.

23 is a key MS. largely related to the earliest bilingual graeco-latin codices.

18 is a most important MS. with an exceedingly old base.

25-19** - 58-70-78-84-94 are practically identical, 70 being the most accurate of the family.

Other families are :

44-52-82 ;

30-98-(with 29 partially) ;

9-27-75 ;

8-24 ;

6-31-106 (rather important) ;

13-23-55 represent one parent not so very old, but are not quite identical to-day.

26-41-42-53-107. 41-42 represent the B revision with a clinging tendency to the old ways ; that is 41-42 have a mixed text of value, but showing transition.

108-109 are also interesting with survivals of *syr* S.

40 is an important key MS. though mixed and rather unsatisfactory, as is 90. 51-90 are cousins.

Of purer B texts we may rank the Arethas MSS. 4 20 48 64 74 with 32 *etc.* The base of 32 is old, but he is eclectic.

61-95 agree in a variety of unique readings up to the middle of ch. xi. and then go apart. At x.-xii. they are joined by 74, by some process unknown.

108** (from xxi. 14 - xxii. 21) confirms all the 56 readings there and gives us a hint of the locality where 56 came from [Calabria? See under 104 and 108]. 56 then ranks first in importance of our new MSS. ; 114 is also exceedingly interesting though a critical text ; in many readings it takes us to readings of **N**AC and P not found in other cursives, yet its chief characteristics are of the 1 (Erasmian) family.

119 and 123, close sisters, follow soon after the exceptional 114, and open our eyes to the critical possibilities in cursive texts so far unveiled. 119-123 appear to carry us back to very old times and precede **N**, for, where **N** conflates ix. 20 + *αὐτῶν* (*ante ταῦτα*), 119-123 *substitute* *αὐτῶν* for *ταῦτα* !

119-123 further emphasize the great age of the Erasmian or 1 group, through its Syriac base. And our *textus receptus* of Apoc. turns out not to be so young as many people think.

Beyond this we have not gone yet, and must pause at this point.

We repeat the groups for reference :

1-46=88=101-59-62=63-67-72,
 4-20-48-64-74,
 6-31-106,
 7-16-39-45-69-102-104,
 8-24,
 9-27-75,
 10-17-(21)-37-49-77-91-96-110,
 13-23-55,
 14-92,
 21-28-(65)-73-79-79^a-80-100-103-112,
 25-19^{**}-58-70-78-84-94,
 26-41-42-53-107,
 30-(29)-98,
 34-35-68-87,
 44-52-82,
 51-90,
 [61-95-(74)],
 119-123 ;

so that the student may know that where we quote cursives, although not always hyphenated, by reference to this table, the witnesses can be counted and reduced from as many as nine to one.

Important single mss. are :

18.
 32 (close to the 4-20 group and to 109).
 36.
 38 (compare 97).
 40.
 47.
 56.
 65.
 (81).
 95 = 61 and 74 but only partially.
 108.
 109 is a graeco-armenian ms.
 114.

THIS SMALL CONTRIBUTION
TO THE
ELUCIDATION OF AN INTERESTING PROBLEM
IN THE HISTORY OF THE TEXT
IS DEDICATED
TO THOSE OF MY FELLOW-WORKERS
WHO HAVE A JUDICIAL MIND
AND WHO HAVE NOT
ATTEMPTED TO PREJUDGE THE ISSUE.

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PREFACE.

THE interrelation of the Versions—Syriac, Latin and Coptic—is so intimate that the problem of dating these versions exactly has hitherto baffled our efforts.

The following study is a contribution in this direction. It covers but a small field, but shows action and reaction of a marked kind, and the added testimony drawn from scores of hitherto unexamined Greek documents should without doubt be of some use in balancing certain factors in the problem.

If we are encroaching on a field not strictly our own, the excuse is that scholars more capable and more closely related to the coptic department have been content to notice some of the phenomena in passing without offering any explanation of them ; others they have barely noticed, and to many they have not called attention at all.

In view of the increased bohairic and sahidic materials brought together of late years—some published, and many yet unpublished, it is hoped to stimulate further serious research in this department by the present enquiry, and to ask those qualified to give an opinion if they will not examine afresh the many points of interest here raised.

The Dean of Wells has well said that enquiries of this nature often tend to elucidate problems in other departments of sacred criticism, and it is my humble wish that such may be the case in the present instance ; and that critics, instead of cavilling at my

labours, or damning them with faint praise, condescension or ridicule, may be led to see that there is a deeper significance in the comparative study of the Versions and their interrelations, as also of their relation to the Greek recensions, than has hitherto been allowed by a small band of experts. For this interrelation pushes back to very early times, far earlier than has generally been supposed or admitted.

We can make but little progress until we understand the conflations of Origen, what gave rise to them, and what lies behind them.

My excuse for this publication is patent. Reviewers and critics have thrown doubt upon the interrelation of Bohairic and Latin as early as I see it, and have even denied the existence of a bohairic version before the vith or viith century, placing it at a period when the coptic languages were about to fade away.

To explain my position I wish to adduce certain *facts*. They do not represent the arguments of dilettantism, because many of the pictures have been before us and are available to view in the footnotes of sundry text books, as in Tischendorf's edition and in the editions of Mr. Horner's *boh*, and more recently of *sah*. But in order to bring out the full significance of the readings of some of the Greek witnesses and their relative apposition, it became necessary to examine a long array of junior Greek documents. This I have done,† and with Dean Gwynn's publication some years since of the important syriac texts of the Apocalypse, we are supplied with what we still lacked to take a comprehensive view of the situation.

I would therefore ask attention to the fact that when $\aleph$ ^{and} _{or} A are mentioned without cursive support as registering coptic readings, the situation is doubly interesting, for it means that none of our numerous new witnesses agree with them, although

† The picture is not yet quite complete, but I hope that the collations of the remaining Greek mss. will soon be finished.

some of them cover the ground from which the stock of **Σ** and **A** originated.

My excuse for analysing the writings of some of the Egyptian monks in the second section is that so far I have not seen any deductions drawn from certain marked characteristics which pervade their texts, and I believe a fresh study of the situation may throw additional light on Part I of this essay.

By those who are wrapped up in an impenetrable scholar's mantle of self-sufficiency I may be deemed to be travelling over well-worn ground. I leave it to the candid ones to decide whether I have marshalled new facts, or presented them in a more readable form than has hitherto been the case.

The Rev. George Horner has been kind enough to spare the time to look over my proofs, but I am alone responsible for all that appears in the following pages.

H. C. HOSKIER.

CARR BRIDGE, N.B.

August 1911.

. . . As things are at present conducted, a sudden transition is made from sensible objects and particular facts to general propositions which are accounted principles, and round which, as round so many fixed poles, disputations and argument continually revolve. From the propositions thus hastily assumed all things are derived by a process compendious and precipitate, ill-suited to discovery but wonderfully accommodated to debate. The way that promises success is the reverse of this. It requires that we should generalise slowly, going from particular things to those which are but one step more general ; from those to others of still greater extent, and so on to such as are universal. By such means we may hope to arrive at principles not vague and obscure, but luminous and well-defined

BACON.

INTRODUCTORY.

IT is with some reluctance that I have decided to present a partial exhibition of the full argument which is in preparation as regards the text of the Apocalypse. But I claim to be a dealer in *facts* and not in theories, and therefore, at the risk of marring the complete picture of Syriac, Latin, and Coptic before the scribe of $\aleph^{\text{gr}}$, I propose to exhibit the coptic element in $\aleph$ in the Apocalypse as an answer to those who think the bohairic version is later than the time of $\aleph$. We cannot indeed divorce the argument from the Latin altogether, and Latin influences will be seen intruding as well.

It would seem particularly appropriate to exhibit the coptic features in the book of the Revelation, as this work is admitted to have been the last book received into the coptic canon. Therefore the latest in point of date.

If we can show that the Apocalypse in bohairic was in the hands of $\aleph$ in a graeco-coptic exemplar, we prove at any rate that the bohairic antedates $\aleph$ and 400 A.D. How much earlier depends upon the date of the ms. which $\aleph$ was copying, but it requires no great stretch of imagination to carry it to 250 or 200 A.D.

Serious students of Horner's text and apparatus may have already gathered some of the facts upon which our contention is based. Our object is to show *how* it occurred that $\aleph$ is a witness to bohairic translation in his day by submitting a running commentary on the textual situation.

Naturally this presentation of proof may seem cold or even inadequate to any who do not follow the investigator step by step over the ground. Nor can I expect that the picture can be as compelling as if the full collation of all the Greek documents were submitted at the same time. The picture there is indeed very striking when you see $\aleph$ alone among 120 Greek witnesses

agreeing with Coptic or Latin. We print specimen pages (112/116) in an endeavour to give the effect. We also print separately a hand-list of the Greek mss. collated to date, which can be used apart from the essay in following the argument page by page.

I wish to state distinctly here that the self-same features are to be observed in the Gospels and Epistles as in the Apocalypse as to **Σ** having had under his hand concurrent Syriac, Latin, and Coptic versions.

[Where the term *coptic* is used it means generally *boh*, but occasionally includes *sah*; it never means *sah* alone].

[For *sah* we use Goussen's edition 1895 and Balestri 1904; Balestri supplies none of the lacunae in Goussen].

The first point which should engage our attention is a preliminary consideration of whether **Σ** used the *bohairic* or the *sahidic* version, which, as in the case of the other books of the New Testament, differ very materially.

Thus at Apoc. ix. 20 **Σ** (with only one special cursive family of two mss. 119-123 closely related to him) gives the unusual order *και τα ξυλινα και τα λιθινα*. This is witnessed to of all others only by *boh* and *syr S*, but not by *sah*, nor by the Latins.

Again xii. 9. *Boh* drops the *και* between *διαβολος* and *ο σατανας*, as does **Σ** alone among Greeks, writing

(all *boh* mss.) **ΠΙΔΙΑΒΟΛΟΣ ΠΑΤΑΝΑΣ**

while *sah* = **ΠΔΙΑΒΟΛΟΣ ΑΥΩ ΠΑΤΑΝΑΣ**

so that it was distinctly *boh* which **Σ** followed.

(See xx. 2 where **Σ** adds *ο* to *διαβολος* with *copt* against most Greeks.)

xiii. 7. CAP the 1 family and *Iren* and *sah* omit the first part of the verse *και εδοθη usque ad νικησαι αυτους*. Not *boh*, which goes with **Σ** and the rest.

Again xviii. 16. *μαργαριτη* is given by **Σ**CAP 95 alone of Greeks for *μαργαριταις* of the rest. This is the equivalent of all *boh* mss. (but one = **π**1) which write the singular **ΠΕΜ ΠΙΜΑΡΓΑΡΙΤΗΣ**, while Goussen's *sah* is merely **ΖΙ ΜΑΡΓΑΡΙΤΗΣ**, using the copula **ΖΙ** for *και* all through the verse, so that the singular seems to come really from *boh* to **Σ**CAP 95 and not from *sah*. *Prim*, alone of Latins apparently, gives *margarita*.

Again xix. 9. **Σ***P (with some cursives) omit *του γαμου*. This is agreed to by *boh* (all the mss.) but *sah* has it.

On the other hand there are a few slight traces of *sah* rather than *boh* (as at x. 10, xiv. 13, xx. 12) and a strong one (although also Latin to some extent) at xxii. 14, where **SA** 38 have *οι πλυνοντες τας στολας αυτων*; 56 108** conflating both readings; while at xix. 5 **S*** favors *sah* and **S**^a *boh*. In other places, as at xii. 12, a change of order by **S** alone agrees with *both boh* and *sah*, although the two coptic versions use different verbs. See also vi. 2 *fin.*, viii. 11, xiii. 12, xix. 17.

But the impression made by a view of the whole field of the Apocalypse is such as to strengthen the view, and that very distinctly, that **S** was using a graeco-coptic MS. with the *bohairic* version.

There may have been closer relations between *boh* and *sah* in the earliest days than obtain to-day (see vi. 2, xxii. 14). In fact, at the curious place xx. 8 where *copt* adds “*the servants and*” before *τα εθνη*, and **S** adds *παντα* with *syr S*, a third Egyptian version, the middle Egyptian, seems to yield the nearest alliterative form which might have caused the confusion.†

With this short preliminary notice, let us take a view of some of the passages where we think we see the *bohairic* version behind **S**, and then proceed to a more detailed review of the matter.

The important thing to remember is that after examining a hundred greek cursive MSS. (of every possible line of descent) the points to follow in nearly all cases covered by **S** and *boh* remain peculiar to them. Also note that by this process most of the unique readings still recorded among Greeks are eliminated, leaving comparatively few unaccounted for.

iii. 3. For *εαν ουν μη γρηγορησης boh* substitutes “*unless therefore thou repent and watch.*” Cf. **S*** alone (with *Prim*) *μετανοησης* for *γρηγορησης*. (*Sah* follows the rest of the Greeks.)

v. 13. *Boh* [not *sah*] omits *και υποκατω της γης*. So **S** and a few cursives.

† See *Horner* in the St. John volume of the *sahidic* version, published this year, vol. iii., page 390, as to *boh* and *sah* having once been closer than appears to-day. He refers to *sah codd* 73 111 134 and m¹ conforming to *boh*; and *boh codd* DΔE conforming to *sah* in Matthew (but not in Mark).

M^{boh} also, he says, bears traces of *sah* influence, as also Γ. The peculiarity of *boh* F and K sometimes suggests *sah* affinity. We may add that *sah* MS. 113^a shows traces of very ancient handling.

- v. 13. εν τη θαλασση (*pro* επι της θαλασσης) **N** (alone) *boh syr la't.* All Greeks have επι, except 114 = υπο.
Sah retaining "and under the earth" merely adds **ΑΥΩ ΘΑΛΑCΑ**, reading "and under the earth and sea," turning the difficulty and approximating 114.
- vi. 2 *fin.* **N** is quite alone with *boh* and *sah*, writing νικων και ενικησεν for νικων και ινα νικηση. This is a particularly noteworthy place as to Egypt and **N**. For the Latins are quite clear thereagainst with "*vincens ut vinceret*," while only *syr* S and *Gr* 32 36 show knowledge of the Egyptian form by conflating. In fact *sah* in *Balestri* conflates: **ΕΧΧΡΟΕΙΤ ΑΥΩ ΔΕΧΧΡΟ ΧΕΚΑC ΕΓΕΧΧΡΟ** while *Goussen* only **ΕΧΧΡΑΕΙΤ ΑΥΩ ΔΕΧΧΡΟ**.
- vii. 16. **N** and 53 only omit επι *prim.* So *boh*, but not *sah* (*syr* S and 36 omit twice).
- viii. 9. + μερος *primo loco* **N** 34-35-68-87 36 *copt latt.*
 11. **N*** alone writes αφινθιον (for αφινθος or ο αφινθος) with *boh* and *sah*.
- xi. 9. των φυλων και λαων **N** only with *syr* S agrees with *boh* order (against *sah*).
- xii. 8. For + προς αυτον of **N** and coptic see full note beyond.
 17. For επι λοιπων of **N** and coptic see explanation beyond.
- xiii. 12. προσκυνω for ινα προσκυνησωσι by **N** = *boh* and *sah* and *Latt* (except *Iren Prim Anonym gig*).
 17. Order of **N** 38 το χαραγμα του θηριου η το ονομα αυτου = *boh*.
- [Already please to observe we have regular substitutions, transpositions, omission, and addition; now after following coptic form at viii. 11, we have an instance of *error oculi*]:
- xiv. 19. For εις την γην **N** 38 97 write επι της γης. *Boh* = **ΕΠΚΑΡΙ** not really greek επι but *looks* like it [*sah* wanting].
- xv. 3. αδοντας **N** and 119-123 only (for αδουσω) = *boh* (and *syr* and some Latins) [*sah* wanting throughout *ch.* xv.].
- xvi. 19 *fin.* - αυτου **N** alone and *gig* with *boh* exactly [*sah* wanting].
- xvii. 9. επτα βασιλεις εισω **N** and *boh* [*sah* wanting].
 10. Cf. μινεξει of **N*** alone (for δει μιναι) and *boh* "he will stay a little" or "he stays a little."
- xviii. 6. - και (ante διπλωσατε) **N** 23 and some *boh* mss. [*sah* wanting].

- xviii. 12. *μαργαριτων* **Σ** 35-87 59 95 with *syr* *gig* and *boh* [*sah* wanting].
ibid. *βυσσινων* **Σ** absolutely alone with *boh* mss. ADHZ **ΠΙΩΕΝΟ** [*sah* wanting].
 19. *ἐπὶ τῆς κεφαλῆς αὐτῶν* (for *ἐπὶ τὰς κεφαλὰς αὐτῶν*) **Σ** 59 only with *boh* "upon their head" [*sah* wanting].
ibid. *οὐαὶ semel* **Σ** only of uncials with fifteen cursives and *boh* (*boh* adds "to her" as usual **ΟΥΟΙ ΝΑΟ** but only has the *οὐαὶ* once) [*sah* wanting].
 21. + *οτι* (*ante ουτως*). Only **Σ** 16-39-69 102. = *boh* + **ΧΕ** [*sah* wanting].
 22. - *πασῆς τεχνῆς* **ΣΑ** only and *boh*. No Greek cursives nor Latin. [See below for A and *copt* elsewhere.]
 xix. 17. *ἄλλον ἀγγέλον* for *εὐα ἀγγέλον* **Σ** 36 and *syr* S, also *εὐα ἄλλον ἀγγέλον* by the Egyptian group 34-35-87. This + *ἄλλον* (**ΕΚΕΔΥΤΕΛΟC**) is added by both *boh* and *sah*.
 xx. 8. - *τον* (*ante γωγ*) **Σ*** only of Greeks (with Latin of course) and *boh* plainly **ΓΩΓ**, while *sah* has **ΠΓΩΓ**.
 xxi. 4. - *ετι* **Σ**. Cf. *copt* in full note beyond as to this matter. Apparent confusion by **Σ** between *bohairic* **ΧΕ** and **ΕΠΙΔΗ**, heightened by substitution of *προβατα* for *πρωτα* (*latt priora*, as well as *prima*, *pristina*), and substitution by *syriac* of *προσωπα*. This place should be weighed in connection with a basic polyglot of *gr-syr-lat* in which there was confusion at this place.
 20. *τοπαδιον* **Σ*** alone. So the *boh* mss. DN.
 21. **Σ** 65 omit *δωδεκα sec.* Cf. *boh* exactly "and the twelve gates of pearl."
 xxii. 6. + *με ante ἀγγέλον* **Σ*** 26-41-42-53-107 only. "And the Lord God sent *me* his angel to show to his servants . . ." A reference to *boh* shows to the eye **ΑΠΕΡΑΥΤΕΛΟC**, while *sah* (as extant in *Goussen*) exhibits more forcibly **ΑΜΟΪΠΕΡΑΥΤΕΛΟC**. And this has nothing to do with the Latins. A later *syriac* (see *syr^{sch}*) seems also very definitely to have this *με*.
 As to other points compare :
 i. 16. *φαίνει ως ο ἥλιος* **Σ** = *coptic* order with *h* and *Cypr* "splendebat ut sol."
 ii. 1. + *χειρα* **Σ** 34-35-68-87 = *copt*.
 5. - *ταχει* **ΣCAP** 56 *syr* S *latt* = *copt*.

- ii. 9. — τα εργα και **Ⲛ**AP 47 *syr S latt = copt.*
 13. — τα εργα σου και **Ⲛ**CAP 38 *syr S latt = copt.*
 17. — Ⲕ **Ⲛ*** 28 = *copt.*
- iii. 16. οτι ουτως (for ουτως οτι) **Ⲛ** alone = *copt* exactly and *cf. latt sed quia.*
- v. 5. — ο ων **Ⲛ** 14 28** 32 *syr S latt = copt.*
- vi. 4. και ειδον και ιδον εξηλθεν **Ⲛ**. *Cf. copt [non sah].*
 9. + των ανθρωπων **Ⲛ**P 1 *etc. = copt.*
 13. επι (pro eis) **Ⲛ** 22 23 47 55** 56 81 102 *syr S latt = copt.*
ibid. απο (pro υπο) **Ⲛ*** 14-92 31** *syr. Cf. copt.*
- viii. 9. ψυχην **Ⲛ** 46-88-101 *syr S. Cf. copt.*
- ix. 2. — και ηνοιξε το φρεαρ της αβυσσου **Ⲛ**B *etc. and copt.*
 13 *init.* — και **Ⲛ** 56 *syr S = copt.*
 17. επανω (pro επ) **Ⲛ**. *Cf. copt ριχωου.*
- † x. 1. η θριξ (pro ιρις) **Ⲛ***. *Cf. copt †ιρις.*
 4. οσα (pro α) **Ⲛ** 18 = *copt.*
- xi. 15. + αμην **Ⲛ** 12 18 38 40 only of Greeks, some Latt and some *copt* MSS.
 17. ⲕⲥ ⲟ Ⲭⲥ (pro κυριε ο θεος). *Cf. copt ⲡⲉⲥ.*
- xiii. 14. πληγης (pro την πληγην) **Ⲛ**. *Cf. copt.*
- † xvi. 3. ωσι (pro ως) **Ⲛ**. *Cf. copt ⲙⲡⲣⲏ† (cf. xvi. 13).*
 6. + οπερ **Ⲛ**. *Cf. copt + ⲭⲉ et am + ut.*
 8. [Habet αγγελος] **Ⲛ** et *copt contra CABP etc.*
 16. — τον (ante τοπον) **Ⲛ** 62-3 72. *Cf. copt et latt.*
- xvii. 2. εποιησαν πορνειαν (pro επορνευσαν) **Ⲛ** alone. *Cf. copt.*
- xviii. 14. απωλοντο **Ⲛ** and fourteen cursives. *Cf. copt et lat.*
- xix. 4. — ζωα **Ⲛ** with *copt C**.
 5. — και *sec.* **Ⲛ**CP with *copt B.*
 9. — του γαμου **Ⲛ***P twenty cursives *gig = copt [non sah].*
 16. — επι *sec.* **Ⲛ** 12 62-3 72 and both *coptics.*
- xx. 1. εν τη χειρι αυτου (pro επι την χειρα αυτου) **Ⲛ** 38 *syr lat = copt.*
 2. + ο (ante διαβολος) **Ⲛ** and eleven notable cursives (representing but three or four families) = *copt [contra lat].*
 6. + τα (ante χιλια) **Ⲛ**B fourteen cursives = *copt.*
- xxi. 9. την νυμφην την γυναικα του αρνιου **Ⲛ**AP 34-35-87 38 65 77 *syr S lat = copt and sah.*

† Such things are only mentioned here to ask attention to them in the discussion which follows.

- xxii. 8. ο βλεπων και ακουων ταυτα **N** twenty-seven cursives *syr* S *Dionys* = *copt* and *sah*.

A peculiar place may also be noticed at ii. 22, where for βαλλω (*βαλω* **N**^aBP and eleven cursives future tense) **N**^{*} wrote καλω. This *Tertullian* gives as *dabo* with *boh* (†**ΠΑΤΗΙC**), while *sah* is †**ΠΑΝΟΥΧΕ**. Both future, but **ΠΑΝΟΥΧΕ** = *projiciam*, while *boh* †**ΠΑΤΗΙC** is clearly *dabo*. The question is: what made **N**^{*} write καλω?

Turning to the correctors of **N**, note as to **N**^a:

- v. 1. + και (*ante εσφραγισμενον*) **N**^a 13-23-55 27 90 *boh* *syr* S but no Latins, and not *sah*.
- vi. 4. - αυτω (*post εδοθη*) **N**^a with A only and ms. 31 of Greeks, with the Latins *gig Prim* and *Anonym* only. Cf. *boh* which brings ΦΗ very early in the verse, and cf. *sah*.
- ix. 13. See beyond under A^{gr}.
- xiv. 8. **N**^{*} here omits 8/9 from homoioteleuton. **N**^a supplies, and alone substitutes πεπτωκαν, with *boh* ΑΥΖΕΙ, for πεποτικεν of other Greeks, reading "all the nations FELL" instead of "all the nations DRANK." This is noteworthy, for we see **N**^{*} using coptic almost involuntarily, and then **N**^a here witnesses, probably in the very same place (as διορθωτης), to a distinctly *bohairic* reading, perhaps in the self-same graeco-coptic copy which **N**^{*} had been using. [This is corrector C^a, see Lake's new edition of **N**.]
- xix. 5. This also is interesting. **N**^a corrects **N**^{*} from και φωναι εξηλθον to και φωνη εξηλθεν, which agrees with *boh*. Goussen's *sah* does not begin until verse 6, but an arabic note in A^{cop} says *sah* is wrong with και φωναι εξηλθον. **N**^a also corrects λεγουσαι to λεγουσα.
- Note further that the *order* of both **N**^{*} and **N**^a of και φων. εξηλθ. agrees with *copt* against all other Greeks and Latins (except *Prim*) και φων. εκ του θρονου εξηλθ.
- xxi. 6. - γεγοναν **N**^a (**N**^{*} γεγονα with A; **N**^a adds ν, then takes it away and marks the whole word for deletion). This omission of **N**^a alone among Greeks has the countenance of *boh* [not *sah*] with *aeth?* *lux* and *Anonym Tich* only. (See Tischendorf's notes in editio minor of **N** rather than his note in N.T. ed. VIII.)

- xxii. 20. Note that **N**^a removes ειναι of **N**^{*}. **N**^{*} (following perhaps

a corrupt graeco-bohairic text; see Horner, note) has something approximating *boh*'s "They will happen and they come quickly." $\aleph^a$ removes this.

- xxii. 20. In the same verse $\aleph^a$ (with many cursives) adds $\chi\rho\iota\sigma\tau\epsilon$, which is the reading of *boh*.

[Now consider $\aleph^c$ as to the ms. remaining in Egypt or having returned thither.

- xi. 8. *Boh* and *sah* insert a verb "shall be" before $\epsilon\pi\iota$ της πλατειας. So do 21-28 37 73-79-80-103 $\epsilon\alpha\sigma\epsilon\iota$, and $\aleph^c$ $\epsilon\sigma\tau\alpha\iota$. Also *latt* "jacebunt" (*Prim* "ponet"; cf. *Prim Tich* and *Anon ad loc.*).
12. $\eta\kappa\omicron\upsilon\sigma\alpha$ (*pro* $\eta\kappa\omicron\upsilon\sigma\alpha\nu$) by $\aleph^a$ or $\aleph^c$ = *boh sah*, *gig Anon*, but not other Latins.
- xii. 6. See note further on.
- xix. 7. η νυμφη for η γυνη $\aleph^c$ alone, with *sah copt* and *Latins*. See note further on. While $\aleph^c$ was in the habit of accommodating to the Latin, and very likely followed it here, yet we see from *sah* and *boh* that it already existed there when $\aleph^*$ was copying. Yet $\aleph^*$ did not follow, for his Greek η γυνη αυτου could mean nothing else than *uxor*. The *coptic* holds the *αυτου*, but writes distinctly $\omega\epsilon\lambda\epsilon\tau$ = *sponsa* as in *gig*.]

We will now turn to $\aleph^a$ in combination, to show that this matter is a fixed Egyptian tradition (besides the Latin part of the original graeco-latin stem).

We have just seen $\aleph^a$ and A in conjunction (vi. 4); now see $\aleph^*A$ together:

- v. 10. βασιλειαν (*pro* βασιλεις) $\aleph^a$ 56 *copt latt*.
- ix. 12. $\epsilon\rho\chi\epsilon\tau\alpha\iota$ (*pro* $\epsilon\rho\chi\omicron\nu\tau\alpha\iota$) $\aleph^*A$ and a good many cursives and *boh* [not the Latins].
- x. 11. λεγουσιν (*pro* λεγει) $\aleph^aB$ etc. *boh* [non *sah*]. [Not the Latins except *Harl* and *am**].
- xi. 11. $\epsilon\nu$ αυτοις (*pro* $\epsilon\pi$ αυτοις) A etc. } *boh sah latt*.
 $\epsilon\iota\varsigma$ αυτοις „ „ „ $\aleph^aB$ etc. }
16. — οἱ *prim*. $\aleph^*A$ 72 only with *boh* (and of course *latt*) (see note on this verse further on).
- xvi. 2. See note further on as to $\aleph^a$.
14. — $\epsilon\kappa\epsilon\iota\eta\varsigma$ $\aleph^a$ with only 38 '95 and 14-92 = *coptic* [*hiat sah*] and *vg* with *gig* [against *Prim* and *Auct de prom*] *aeth arm Tich Haymo*.

- xviii. 22. — *πασης τεχνης* **SA** and *boh* [*hiat sah*]. No Latins, no Greek cursives. Hippolytus has it. Surely this is very noteworthy.

- | | | | | | | |
|-------|----|--------------------------|--------------------|--|---|---|
| xxii. | 5. | $+ \phi\omega\rho\sigma$ | <i>ante</i> λυχνου | NA 18 47 56 80 108**
syrr S.

21-73-79-100-103 65
<i>latt.</i> | } | <i>cf. copt</i>
and note
further
on. |
| | | $+ \phi\omega\varsigma$ | ,, ,, | | | |

As to NC and *copt*:

- xiii. 17 *init.* — καὶ $\aleph^*C$ some cursives *syr Hipp Iren Anonym*
= *boh sah* and *latt* against the rest.

As to C and *copt*:

- xviii. 18. + ταυτη C 104 *latt* = *boh* [*sah* wanting].

As to NP:

- xix. 9. — του γαμου **N***P certain cursives *gig* [*not* other Latins]
is agreed to by *boh* but not by *sah*.

(N^a with his Latin before him adds and does not recognize the omission).

See also xvii. 16 *etc.*

As to ~~N~~AP:

- xxii. 5. *ετι (pro κεει)* **Ν**ΑΡ 35-68 56 65 108** (108** = 56)
all noteworthy cursives = *latt* with *copt.*

Now for the picture finally of A alone and *copt*, which absolutely ties A down to Egyptian soil.

- ii. 2. — και (*ante* οτι). A alone and *boh* [not *sah*].

- 23 *init.* — καὶ Α (with two cursives but opposing their sister MSS.) = *boh* and *sah*.

- iv. 11. ο κυριος και ο θεος ημων A alone, among many variations, seems nearest to *boh* and *sah* (cf. also 21 119: κυριος ο θεος ημων).

- vi. 4 *fin.* μεγάλη μαχαίρα A = *copt* and *sah* order against all Greeks and Latins.

13. A alone writes *θεου* for *ουρανου*, no doubt due to confusion of *coptic* [as in the Gospels, the Freer ms. (we are authorized to say) shows an overlying bohairic or sahidic influence, giving *ουρανου* for *θεου*, from the propinquity of the coptic word for kingdom *ⲙⲉⲧⲟⲩⲣⲟⲩ*, or possibly from apparent similarity of the words for "God" and "Heaven" in *sahidic*.]

- vii. 3. και (*pro μητε prim.*) A 38 106 *vg.* Cf. *boh sah* **NEAL** and *vg* "et" with *am harl*** *lips.*

[*Tisch* adds 41-42 of Greeks. I have not noted this for these mss.].

- vii. 9. — *και ιδου*. A alone with *syr S boh* and *sah* and *latt* and *Cypr bis*.
- ix. 13. — *τεσσαρων* A 14-92 18 21-28-73-79-103 and *boh* and *sah* and *some* Latins *am fu harl lips tol*. See Tischendorf's note. Cf. $\aleph^*$ and addition of $\aleph^a$ without *τεσσαρων*.
- x. 2. — *ανεωγμενον* A alone of Greeks with *boh* [*sah* wanting]. And not all of Horner's *boh*, but only three, viz. AD^{ms}N. Surely this also is most noteworthy. These things have been carefully tabulated by Tischendorf. Why think of rejecting Egypt as the home and origin of A then at this late date?
- xi. 18. — *και (ante διαφθειραι)* A 21-73 and *boh* only [not *sah*] as often does *boh* in such descriptions. This also seems significant. *Tisch* does not note this as to *copt*.
- 19. As to CA etc. see beyond in the general tabulation.
- xii. 8. *ισχυσεν copt* with A and many cursives including 34-35-87. See longer note beyond.
- 16. *το υδωρ (pro τον ποταμον)* A only. Cf. *copt τον ποταμον υδατος* as in verse 15 [*sah τον ποταμον*].
- (xiii. 10. — *δει* A. Cf. *copt*).
- xiv. 1. + *το (ante γεγραμμενον)* A. Cf. *copt*.
- 9. *αυτω (pro αυτοις)* A alone. Cf. some of Horner's codices.
- 10. — *αγιων* A 26 77* 107 108 = *boh* [non *sah*].
- (xv. 4. See note beyond).
- xvi. 2, 4, 17. See notes beyond.
- 18. *ανθρωπος εγενετο (pro οι ανθρωποι εγενοντο)* A (and 38 only : *εγενετο ανθρωπος*) = *boh* [non *sah*].
- xvii. 8. "they whose name" Cf. AB etc.
- 15. *ειπεν (pro λεγει)* A alone. Cf. *copt syr S*.
- (xvii. 17. — *και ποιησαι μιαν γνωμην* A etc. See beyond).
- xviii. 12. *bis in versu*. As to *μαργαριταις* A and *copt*, and *σκευος* for *ξυλον* A see beyond.
- 16. *μαργαριτη* $\aleph$ CAP 95 (no others) = all *boh* mss. but one.
- 22. — *πασης τεχνης* $\aleph$ A and *boh* alone (we have already referred to under $\aleph$ A together).
- xix. 20. *οι μετ αυτου (pro μετα τουτου)* A 32 41 = *copt*.
- (xx. 2. *ο οφης ο αρχαιος* A. Cf. *syr S copt*.)

xxi. 5. + και (*ante* ιδου) A alone. Note + χε introductory, *sah* and *boh*.

xxii. 19. — εκ A 10 38. Cf. *boh*.

21 *fin.* — αμην A 21 58* 59 67 73-79-80 81 *boh* [*habet sah*].

After this preliminary and I hope instructive exhibition, we will let a general commentary follow, for without it any consideration of the peculiar turns of versions would be out of order. But here, if the student will be at the pains to follow, he will see the general coptic trend coupled with its "intervention" † as a version in quite early times.

We may add here that the question of Biblical interrelation between Latin-speaking Africa and Greek-Coptic-speaking Egypt has been questioned. We would therefore call attention to the place at ii. 22 where *Tertullian* writes *dabo* for βαλλω or βαλω of Greeks (καλω **Ν**). *Dabo* is exactly as *bohairic* expresses it, using the future **ΝΑ** = †**ΝΑΤΗΙC**, but *sah* adds the **ΝΑΠΟΥΧΕ** *projiciam* of others.

But we will reserve a few more words as to the Latin to complete the picture after printing the running commentary which follows.

We wish to confine our proofs here of the existence of the *bohairic* version in Aleph's day (no doubt **Ν** is circa 350-400 A.D.) as to an *overlying* coptic influence on **Ν**'s greek.

Although the scribe of **Ν** was Greek-Coptic = Egypt, yet he seems to have had under his eye or in his mind a Latin version, so that Alexandria vindicates in him its trilingual character apart from Latin "Africa," but the Latin with the Syriac formed also in a large measure the characteristics of his *underlying* text. See beyond the commentary pp. 14 (i. 16); 19 (v. 13), 27 (ix. 20), 36 (xii. 11), 40 (xiii. 2), 41 (xiii. 12), 47 (xiv. 18), 48 (xv. 2, xv. 3), 50 (xv. 3), 57 (xvi. 14), 58 (xvi. 19), 61 (xvii. 16, 18), 62 (xviii. 2), 64 (xviii. 11), 65 (xviii. 14), 73 (xix. 17), 74 (xix. 20 *bis*), 77 (xx. 8), 81 (xxi. 3, 4), 83 (xxi. 6), 88/89 (xxi. 27), 89 (xxii. 1), 89/90 (xxii. 2), 91 (xxii. 6), 93 (xxii. 14), 95 (xxii. 17), 105/107 *etc.*

† This expression I think we owe to the Rt. Rev. F. H. Chase, Bishop of Ely. It is an excellent one.

PART I.

THE COPTIC VERSIONS OF THE APOCALYPSE.

AN examination of Horner's bohairic shows that as a rule his MSS. exhibit a wonderful unanimity in this book, and that notwithstanding a large number of unique variants in the coptic. *Boh* and *sah* on the other hand are not at all in accord any more than in other books of the N.T., yet occasionally very perfect basic agreement is to be found, sometimes apart from the Greek.

Testing the coptic with the small "Egyptian" group 34-35-68-87 we are struck early by very forceful agreement with the coptic. This, however, soon gives place to absolute disagreement in a number of important details. Therefore, in a large measure this Greek group is independent.

A most patent thing develops, however, as regards **Σ**, who is nearer *copt* than this cursive group, having several quite unique agreements with the coptic. **Σ** also in places shows the same feature.

The difference between the 34 group and *copt* might indicate a late date for coptic Apoc., yet (1) when we consider that Horner's codices *agree among themselves*, and (2) that frequently *gig* and *syr S* support *copt* (often with *sah*) in strange places, we are forced to conclude that *copt* ranges with the earliest Syriac and Latin and has weight.

Its aberrations (appearing largely fundamental) must be due to the opportunity to enlarge and enhance the graphic character of the narrative, and to "accommodate" to similar diction in other parts of the book. For details refer to the following account.

We may learn a good deal here. *Syr S* and **Σ** seem to be often very close to coptic. The family we have called 'Egyptian': 34-35-68-87 is shown to be very close to coptic at times. This can be seen in the first chapter, where i. 4 *fin. αυτου* is omitted by 35 and *copt* alone, while in i. 5 the construction *ὁς ηγαπησεν . . ελουσεν* is given, as in *copt*, by 34-35-87 and 102** only; yet they

do not follow at i. 7 οψονται for κοψονται, where apparently *all* Horner's codices make this error, which only 102 and *h* retain, while αυτον for επ' αυτον following is also read by **N*** 102 *h* with *copt*.

56, while having certain sympathy (i. 3 μακαριοι οι αναγνωσκοντες, 56 only of Greeks with *copt*), does not run freely with *copt* as 34-35-87.

Such mss. as 36, while of syriac proclivities, do not favor *copt* except in spots. This can be seen at i. 3, where 36 alone writes οτι ο καιρος εγγυς for the ο γαρ καιρος εγγυς of the Greeks, the coptic retaining γαρ literatim. 34-35-87 are really however a clear Egyptian *Greek* type, probably antedating the coptic. They do not follow in such things as i. 9, where the construction is quite different and εν τη θλιψει και (εν τη) βασιλεια και υπομονη Ιησου Χριστου becomes 'in the tribulations because the kingdom and thy endurance were in Jesus.' Yet 50 shows a trace of this here [50 is with two coptic mss. in an unusual inscription, '*Apocalypse of the holy John*.'] Perhaps even 59, which is with *copt* alone at i. 20 + επτα (*ante* αγγελου) and often later.

The above sympathy with *h* prepares us for + μοι post λεγουσης (or λεγουσαν) of *copt* ALONE with *h* in i. 11. *Copt* follows this (alone) with 'hear' for 'see,' but *h* is mutilated and yields no testimony, unless the editors read the first letter right *u*, beginning of *vides*, and not *a*. Compare immediately after the *copt* ΕΤΕ for εις *ante* εφεσον. No Greeks thus. But *harl* omits this εις.

i. 16. *Coptic* order of **N** φαινει ως ο ηλιος = *h* *Cypr* splendebat ut sol.

We pick up *copt* and **N*** 34-35-68-87 at once in ii. 1 + χειρα.

[We may say here that the place where **N** was written seems to us almost certainly to be Egypt and not elsewhere].†

Just as ii. 2 — και ante οτι of A corresponds only to *copt* [*non sah*]. At ii. 5. *copt* omits ταχει with only **N**CAP and 56 of Greeks and *syr* S *gig vg*.

† We find ourselves thus in agreement with Professor Lake in his Introduction to that most valuable contribution to our critical materials—the new edition of **N**. Our essay, I hope, will supplement and fill in some gaps in the studies of Harnack and Lake.

As regards B and Alexandria the situation is more complicated, and in Part II. of this essay nothing has been said of Athanasius, because it seems to involve a separate study.

ii. 9. *copt* omits τα έργα και with a somewhat different group = **NCAP** 47 *syr S* *gig harl vg.*

13. *copt* omits τα έργα σου και with **NCAP** 38 this time *syr S* *gig harl vg.*

Such things as the above five points are interesting as to a polyglot, for in the coptic is very much difference which finds no place whatever in the Greeks **NCAP** nor in 34-35-68-87 nor in 56. If the Greeks had consulted the coptic version they would have surely changed some other things. They merely wandered to it occasionally by chance as it were. Thus γραφον begins the various verses in coptic. Not so any Greeks, and there are many other things too lengthy to mention in this brief sketch.

Different seems the omission of ο μισω or ομοιως at ii. 15 with 38 104 109^{arm}, *aeth*, for the coptic closes at **ΠΗΙΚΟΖΑΙΤΩΝ**, and the sahidic at **ΠΗΙΚΟΖΑΙΤΗΣ**.

Again ii. 16. και is substituted for ει δε μη by all Horner's coptic codices except A*N, while his TC and A^m conflate with *syr S* και ει δε μη. No Greeks.

Again ii. 17. Horner translates "I shall give to him from the hidden manna" (— φαγειν). He has 'from' then, **ΕΒΟΖ ΘΕΝ** (which 34-35-68-87 omit, writing του μαννα φαγειν [— απο]). In **N** and *syr S* αυτω φαγειν is omitted, and in CAB *etc.* φαγειν απο is omitted. Coptic therefore steers its own course rather wide: "I shall give to him from in the hidden manna."

Same verse. — δ of **N***28 is answered to by coptic; and for οιδεν or εγνω, coptic substitutes **ΠΑΥ** with 26 33 59 88 92 *txt* 101 106 108 ειδεν. Note 108 here (the counterpart of 56) but not 56.

ii. 22. **N*** says καλω for βαλλω or βαλω **N**^aP *etc.*: but *Tert* dabō = *boh* **†ΠΑΤΗΣ** while *sah* is **†ΠΑΝΟΥΧΕ**.

ibid. μετανοση for μετανοσωσιν 56 only = *copt* and *sah*.

In 56 followed by εκ των εργαυ αυτης (with most, but not *syr S*) while half the coptic MSS. omit the clause altogether and the others insert it with αυτης *fin*. Horner omits the clause from his text. It is present in Goussen's sahidic. He reads **ΜΕΤΑΝΟΕΙ ΕΒΟΖ ΘΗ ΠΕΣΖΒΗΟΥΕ**.

ii. 23 *imit.* — και by A (+ 16 and 77, which hardly count, as they oppose sister MSS.) is supported by the coptic.

Same verse. Matter of order: καρδιας και νεφρους by 51-90 and

the important cursive 114 and *Vict Tun* is given thus by *coptic* (apparently every single one of Horner's mss.) but *not* by *sah*.

Same verse. 38 alone supports *αυτου fin.* for *υμων*. Thus *coptic* all mss. and *latt vg lips tol Cypr Quaest* (cf. *Vict Tun*).

So do such cursives apparently show the deepest knowledge of *coptic* variants.

ii. 25. The *αχρις ου αν ηξω* is rendered by *copt* (and *sah*) as **ⲱⲁⲧⲓ** = *donec venio*. 56 has *ελθω* and 81 has *αν ελθω* as the Latin *vg harl Auct quaest Anonym* *donec veniam*.

iii. 1. The addition of *κυριος* by 34-35-87 before *ο εχων* finds apparently no counterpart in *copt*.

3. For *εαν ουν μη γρηγορησης copt* substitutes "unless therefore thou repent and watch." Cf. *μετανοησης* for *γρηγορησης* of **ℵ*** alone with *Prim*. *Sah* goes with ordinary Greek.

Same verse. For *ποιαν ωραν cf. ποια ωρα* of 12 22 23, *qua hora latt*, "the hour in which" *copt*.

iii. 4. We have passed over many unique readings of *copt*. Here is one: "these which polluted not their garments *with woman*" (**ⲉⲓⲱⲓ**) which is not found in any Greek copies,

nor in iii. 8, where *copt* adds "with thy faith" after *σου τα εργα*. See also iii. 15/16 and 17, which are interesting.

iii. 5. *εξαλειψωσι* of 21 (104*) for *εξαλειψω*. Cf. *copt*.

9. "All shall know" *copt*, for Greek *γνωσιν*. Cf. *γνωσονται* of 36 56 67 *syr S*.

10. — *της ωρας copt* is only omitted by *syr S* besides.

14. *Copt* starts all these verses with *γραφον* (**ⲉⲓⲱⲓ**). Hitherto no Greeks agree. Here 15 agrees to drop *και init*.

16. *οτι ουτως ℵ* alone (*for ουτως οτι*) = *copt* exactly. **ⲁⲉⲡⲁⲓⲣⲏⲧ** (cf. *latt*).

18. — *παρ εμου* omitted by 34-35-68-87 and 31 97, is not omitted by *copt*, which emphasizes it.

Same verse *fin*. Cf. *αναβλεψης* of 59 102 (for *βλεπης*) to *copt*: **ⲡⲧⲉⲕⲏⲁⲩ ⲙⲃⲟⲗ**.

iii. 19. + **ⲩⲁⲣ** *copt*. Cf. 21 *εγω δε* [*non latt*].

Same verse. "Be zealous then *for the good*" *copt*. Cf. gloss *ex com.* which 21 (23) 73-79 insist upon incorporating in the text.

The double presence here of 21 is instructive. (*Crede ergo Prim* only).

iv. 6. — και κυκλω του θρονου *copt* and 28 29 30 67 98 109^{gr et arm} *harl Anonym* but not 34-35-68-87 [while *gig* omits the other part of the clause και εν μεσω του θρονου].

But iv. 7. 35 joins *copt* (and *gig Victorin*) adding ομοιον after the third living creature [cf. 8 and 15].

iv. 8. This whole verse is differently rendered from any by *copt*, beginning by omitting the first words και τεσσαρα ζωα (not so *sah*). It then proceeds "and each one of them" (literally 'and the one the one of them') "all over" (txt Horner = **ΕΥΚΩ† ΕΡΩΟΥ**, his margin 'encircling'). This addition stands in place of + *εστως* by the group 34-35-68-87 with *syr S.* Not so apparently Goussen's *sah* either, which has **ΠΤΗΖ** as Tattam edited. If so all three recensions *copt*, *sah*, 34 *etc.* differ. *Copt* then proceeds quite differently up to the trisagion.

Same verse. Curiously enough, the order ο ων και ο ην of some twenty cursives is agreed to by *copt*, but this does *not* include the Egyptian group 34-35-68-87.

iv. 9. The *σαν* of Greeks may be *conditional* in both *copt* (**ΔΡΕΩΔΑΝ**) and *sah* (**ΕΡΩΔΑΝ**), translated by Horner "And *if* the four living beings *should* give," but can be rendered equally well "But when the four living beings give." No Greeks thus with *εαν*, but 8 67 81 92 write δωσωσιν, and B and others δωσωσι.

10. *Copt* turns the phrase, omitting ενωπιον του καθ. επι του θρονου and adding ενωπιον before τω ζωντι. Not so the Greeks. *Prim Fulg Vigil Taps* omit του καθημενου επι with 63 81 *gig*.

11. The simpler form of A ο κυριος και ο θεος ημων seems to be the way *copt* expresses it.

Same verse. Compare the του λαβειν of 56 with *copt* **ΕΩ†**.

Copt says 'and thy will was done' for και δια το θελημα σου εισι. There seems to be no variation among the Greeks except that A writes δια θεληματι.

- v. 1. + *και ante κατεσφραγ.* *Copt* (not *sah*) and so *syr S* with $\aleph^a$ 13 23 27 55 90 *Orig* (not 34 *etc.*).
 2. *Copt* does not supply the *αλλον* of 34-35-68-87 *syr S Orig*, so that it is perfectly clear already that this small Egyptian family partakes of the *double* syriac and coptic, and that must be very early.

Same verse. "This book" *copt*; no Greeks.

So also *ανοιξαι pro λυσαι* some *copt* (with *Cypr* 1/2 only). *Cypr* actually says: accipere librum et aperire signa; no Greeks.

- v. 4. "And they all were weeping" for 'και εγω εκλαιον πολλα (or πολυ)' says *copt*, but no Greeks, nor do others omit πολυ. But 1 114 123? have πολλοι. [*ΑΠΟΚ ΔΕ ΔΙΡΙΜΕ ΕΜΑΤΕ sah Balestri, ΑΥΩ ΔΙΡΙΜΕ ΕΜΑΤΕ sah Goussen.*]
 5. $\aleph$ (with 14 28** 32) now reappears in the combination *syr S gig* and *copt* in omitting *ὁ ων* [*ων* omitted by nearly all others]. This is rather noteworthy, for *copt* preserves the Greek order exactly with *ενικησεν* before the Lion.
 7. Horner translates *ΘΟΥΝΑΛΛ* 'right hand,' which is legitimate enough, but the Greek is *δεξιας* only, which should be noticed, as 16-39-69-102 supply *της χειρος* and *syr S* writes *χειρος* for *δεξιας*. *Sah* confirms *ΤΟΥΝΑΛΛ*; so *copt* and *sah* agree to reproduce the Greek strictly without *ΤΟΥΤ* or *ΧΙΧ*.
 8. For *μεστας* of 7-16-39-45-69-102 instead of *γεμουσας* compare *copt* and *sah* *ΕΥΛΕΘ*.
 9. In this important verse, which *coptic* (and *sah*) render truthfully as the Greek, we find the order *ημας τω θεω* of *copt gig* covers a few cursives including 34-35-68-87, so that this is the *true* coptic base. The only difference coptic makes afterwards is to add 'every' after *γλωσσης* and *λαου* and *εθνους* as well as after *φυλης*, which the Greeks do not do.
 10. Coptic changes the construction just as the Greek, but has *βασιλειαν* with A 56 *latt*.

This shows conclusively that A is in error in v. 9 omitting *ημας*, and in error v. 10 omitting *τω θεω ημων*. Now *βασιλειαν* is the common base of A 56 *copt*, while A's omissions find no countenance in *copt*.

v. 12. *Copt* substitutes *kingdom* for *riches* and omits *και ισχυν*. No Greeks.

13. *Copt* omits *και υποκατω της γης* [not *sah*] with **Σ** 12 14 22^{xt} 33 47 59 61 67 69 92 95 119*.

Conclusive for an old polyglot base is *εν τη θαλασση* of *copt* with only **Σ** and *syr* and *latt*, while *all other Greeks* have *επι* (but 114 = *υπο*).

(*Sah* retaining 'and under the earth' merely adds **ΑΥΩ ΘΑΛΑCCA**, reading 'and under the earth and sea,' turning the difficulty and somewhat supporting 114 above.)

Same verse. *Copt* omits *και τω αρνιω*, but no Greeks apparently, nor does *sah*.

14. *Copt* = apparently *λεγουσιν το αμην*. No Greeks give *λεγουσιν*, but the *το αμην* is plain in *copt* **ΧΕ ΑΛΗΗΗ**, as *sah* **ΧΕ ΖΑΛΗΗΗ**.

vi. 1. *Copt* introduces this chapter with + *μετα ταυτα* [not *sah*]. *Copt* has **ΖΟΤΕ**, *sah* omits the preposition (with Greek 81).

Copt does *not* add *επτα* with most, but omits *και* before *ηκουσα* with 7-16-39-45-69-104 (see this group and *copt* above at v. 8 in a matter involving retranslation; therefore the "intervention of a version," as Chase calls such things, can be decided upon with some probability here as to *which* version). Note, however, that this very thing draws *Lat* and *Copt* very close.

2 *fin*. **Σ** is quite alone with both *copt* and *sah*, writing *νικων και ενικησεν* for *νικων και ινα νικηση*. This seems quite conclusive about **Σ** and Egypt, when we find *both* Versions agree exactly in a special turn of phrase. Notice that Latin is quite definite (with the Greek) 'vincens ut vinceret,' while *syr* S and 32 36 conflate the readings.

syr S = *νικων και ενικησε και ινα νικηση* } as *sah* (*Bal.*). Not *Goussen*.
32 36 (both connected with *syr* and *copt*) } (*Prim* "ut vinceret et
= *νικων και ινα νικηση και ενικησε*) } victor exiit").

vi. 4. As between *copt* and *sah*, note *sah* goes with the plurality here *init*. "*και εξηλθεν*," while *copt* says *και ειδον*. *εξηλθεν*, which **Σ** further amplifies to *και ειδον και ιδον* (*sic*) *εξηλθεν*, and 34-35-68-87 with 119-123 say *και ειδον και ιδον εξηλθεν*.

Same verse. *Copt* omits αλλος with *syr* S [not Greek] but substitutes thus: "a horse of colour of fire *all over* (ΤΗΡΕ)." *gig* Prim Anonym is supported by *copt* which brings ΦΗ very early in the verse; cf. *sah*.

Same verse. — αὐτω (*post* εδοθη) by *N^aA* 31 *gig* Prim Anonym is supported by *copt* which brings ΦΗ very early in the verse; cf. *sah*.

Same verse *fin*. The order μεγάλη μαχαίρα by A alone (for μαχαίρα μεγάλη) is *coptic* and *sah* order against all Greeks and Latins.

- vi. 5. Here Horner's English text has a mistake or misprint: ΔΙΩΤΕΑ I saw instead of I heard. All Greeks ηκουσα. So also *sah*.

N.B.—To show the somewhat eclectic text of *N* note that in all these verses although *copt* (with ACP) omits και βλεπε in the phrases ερχου και βλεπε, *N* retains.

6. *Copt* [not *sah*] reads "a harsh voice" ΕΟΥΣΩΗ ΕΣΝΑΩΤ. No other support.

And again before λεγουσαν *copt* adds alone 'as a voice of an eagle' [not *sah*, nor others].

All Horner's mss. seem to read thus. He mentions *aeth* as to this addition, as in some other like cases, but it seems strange to think *copt* could have got this from *aeth*, since *all* Horner's *coptic* read thus, so that *aeth* must have got it from *copt*.

Same verse. *Copt* (and *sah*) read δε for και *sec.*, thus ΠΙΝΕΖ ΔΕ ΝΕΛ ΠΙΗΡΠ. No Greeks, but 35 (of the Egyptian group 34-35-68-87) omits this και.

7. φωνην is omitted by *copt* as by *gig* [see remarks above on vi. 1] and also CBP and numberless cursives. I judge rightly here against *N* and *syr* and *sah*.

8. — εν (ante λιμω) of *N* 98 only (and 57 by mistake against Colinaeus) may be a reflection of *coptic*. But although *N* (and others) repeat the omission before θανατω, *copt* has quite a different word from death, and writes ΝΕΛ ΠΙΖΟΧΖΕΧ = *cum afflictione*, although *sah* holds ΝΕΛ ΠΛΟΥ = συν (or και) θανατω.

Same verse. Note that *gig* omits υπο before των θηριων = "et bestiis terrae" = *copt* and *sah* ΝΕΛ ΠΙΘΗΡΙΟΝ. Surely all these things tie up *coptic sah syr N* and *gig* to an old polyglot base.

9. Order of *copt* την σφραγιδα την πεμπτην is here agreed

to by 14-92 and 59 with *syr* S, and practically by *N** who omits *ē* by mistake.

+ *των ανθρωπων* of *NP* 1 *etc.* [not the group 34-35-68-87] is supported by *copt*.

— *δια sec.* by A, and *gig tol Cypr Prim* only, is supported by *copt* [not *sah*] with *ΠΕΛΛ* for *και* (— *δια*).

vi. 10. After quite a long time we get (evidently a basic) agreement between 35 [*non* 34] and 87, with only 44 besides in writing with *copt* *ο αγιος ο αληθινος* (— *και* the copula between the two attributes).

11. *ετι χρονον μικρον* of the Greek is completely agreed to by *copt* (and *sah*), not conforming to *syr* S, nor countenancing the *επι* (for *ετι*) of *N* (which must be an error [compare however *εως* of *syr* S]), while *μικρον*, omitted by B and so many cursives, is distinctly present in *sah-boh*, while omitted among the cursives by 34-35-87 (*hiat* 68).

Same verse. '*qui occidentur*' of *gig* for *οι μελλοντες αποκτεινεσθαι* of Greek, agrees more closely with *coptic*; while the addition of *υπο αυτων* here by *N** is not countenanced by *coptic*.

12. + *ολη* (POST *σεληνη*) with *NCAB etc.* is agreed to by *copt*. The *coptic* however frequently supplements the narrative with *ΤΗΡΩ* alone, where the Greek and Syriac do not admit the word.† *Sahidic* frequently disagrees in those places, as it does here, omitting *ολη* altogether. Some cursives put *ολη* (*before σεληνη*), viz. 7 8 14 19 28 29 31 93 94 95 97 98. This is merely a later development, although it includes 28. It is noteworthy that 34-35-87 (*hiat* 68) agree with *sah* and a good many cursives in *omitting ολη*. This is a good test place for the *influence* of *copt*. It is very doubtful if *ολη* belongs in the narrative notwithstanding additional support of *gig* and *syr* S.

Same verse. — *ως sec. copt* and *sah* is agreed to by *gig* and by no Greeks, although *εις* for *ως* is substituted by 4 29 45 64 98 and 109^{gr} (while 109^{arm} omits with *gig* and *sah copt*); "sanguinea" *Novat Auct de prom Victorin*.

13. *et stellae ceciderunt de caelo pro και οι αστερες του ουρανου*

† Sometimes *syr* S does, as vi. 14 + *πασα ante ιησος*, *syr* S and *copt* alone.

ἐπεσαν of *gig* is supported by *copt*, and this is rather an important point of order. No Greeks agree. This is interesting as to **Σ**, for **Σ** follows immediately with ἐπι for εἰς (**ΕΞΕΝ** of *copt*) with 22 23 47 55** 56 81 102 and *syr S latt*. Now **Σ** must have been copying a polyglot or he would have shown us καὶ οἱ ἀστερες ἐπεσαν ἀπο τοῦ οὐρανοῦ ἐπι if looking simply at coptic, whereas he holds the Greek order, but then prefers ἐπι. As ἐπι is supported by 47 and 56 also this ἐπι is probably basic *graeco-copt*.

As bearing on a *graeco-copt* under the eye of A, note that A writes θεοῦ for οὐρανοῦ alone.

Same verse. The coptic order of clause βαλλεῖ τοὺς ὀλυνθοὺς αὐτῆς ὑπο μεγάλου ἀνέμου σειομένη does not appear to find other support, but compare the ἀπο for ὑπο of **Σ*** 14-92 31** *syr S* and **Σ**.

- vi. 14. The construction of *copt* differs. ἀπεχωρισθῆ is eliminated (*syr S* and *sah* had a little difficulty here) and the rolling up of the document is given prominence. For the whole clause καὶ οὐρανος ἀπεχωρισθῆ ὡς βιβλίον εἰλισσομένον, *copt* says *et caelum revolutum est sicut librum*, while *gig* retains *discessit* but says *sicut liber involutus*.

Same verse. + πασα (*ante νησος*) only *syr S* and *copt* (*cf. insulae vg latt*).

See — αὐτῶν **Σ** 26 31 107 and compare *copt*.

ἀπεκείνησαν A and compare *copt*.

15. *Copt* says 'with all the freemen' for καὶ πᾶς ἐλευθερός which **Σ*** omits. **Σ*** is wrong. *Copt* turns the end. For καὶ εἰς τὰς πέτρας τῶν ὀρεῶν *copt* says 'and the holes of the rocks' (*cf. 107** περας for πέτρας; *cf. latt*: "in petris"), while some coptic MSS. say "and the holes of the EARTH."

16. *Copt* changes the order to ταῖς πέτραις καὶ τοῖς ὀρεσὶ without apparent support.

The group 34-35-87 (*hiat* 68) omit καὶ ὑλτ. before ἀπο τῆς ὀργῆς. *Copt* does not omit, but coptic's form of ΠΕΛΛ ΕΒΟΛ may have given rise to this. Note *sah* has plainly ΔΥΩ ΕΒΟΛ.

17. Coptic order ἦλθεν ἡ μεγάλη ἡμέρα τῆς ὀργῆς αὐτοῦ is witnessed to only by cursive 114.

As regards *της οργης αυτου*, for which *NC* 18 38 *syr* S and *Σgig*, an important group, witness to *της οργης αυτων*, *copt* seems plain for *αυτου*, thus *copt*: *πτε περχωντ*, and *sah*: *πτεγορφη*.

"To stand before him." *Copt* amplifies unjustifiably. *Sah* is even briefer than the Greek.

- vii. 1. While *sah* omits *και init.* with *latt* and the greek uncials *CA* only, *copt* writes *μενεμεα και δε*.

— *της γης sec.* *copt* and also *syr* S with the cursives 38 62/3 72 80, this family generally running with *syr* rather than *copt*. Not omitted by 34–35–87 (*hiat* 68).

Copt (all mss. apparently) adds *μητε επι τους ποταμους* (*post θαλασσης*) but not *sah* nor any Greeks.

2. The treatment of this verse is essentially after the coptic manner. Compare the verse throughout.

3. *και pro μητε prim.* A 38 106 *vg.* Cf. *copt* and *sah* *μεμ*. Same verse. — *ημων* 28 47 61 90 95 *syr* S is also omitted by *coptic*.

4. *Copt* adds *επι το μετωπον αυτων* after *εσφραγισμενων* without Greek support.

- 5/8. *εσφραγ.* is missing everywhere except in the last place in *copt*, thus agreeing apparently alone with *syr* S.

- 5/8. *Copt* transfers *ασηρ* from verse 5 to verse 8 after *ζαβουλων*.

6. *Δαν* is substituted by *copt* for *μαναση*. Not so Greeks (but see verse 5 *Δαν pro Γαδ* a few), while 30 39 69* 91 98 omit.

9. *Copt*, with *syr* S [not *sah*], adds *και init.*

— *και ιδου copt sah* and *syr* S with Greek A only and *latt* and *Cypr bis Prim.*

ibid. *επι* for *ενωπιον prim.* of A very likely comes from the coptic column of this ms. from misreading *μεμεθε* *μεπιθερονος*.

11. The order of *copt* 'upon their face before the throne' does not appear in the Greek mss.

12. *Copt* omits *και η ισχυς* (or *και η δυναμις*), writing only *μεμ †χομ*, but *sah* preserves the double expression.

13. *στι* (*pro ουτοι*) 29–30–98. Cf. *copt* *χε πμ* where it takes the form of a question at the opening; so also in *sah*, omitting *τινες εισι* later. Not so the Greeks.

14. — *και init.* *copt* and *sah*, perhaps, as is often the case with

them, for a graphic touch ; perhaps from confusion of **χε** following, with **Δε** ;

Copt introduces the clause "My Lord" with **χε**, as also the next (alone), and the third : "these are they" where 29 of the Greeks supports with **ὅτι**.

Same verse. For **ελευκαναν** *copt* glosses "made them glorious."

Not so *sah* = sanctified, purified, or merely *munda-verunt*.

vii. 15. The differing coptic order 'and they serve him in his temple in the day as well as in the night' is not supported by any Greeks.

16. **Ν** (and 53 103) comes in here with *copt* omitting **ετι** *prim.* with *vg Cypr Fulg* and in such a way that it is clearly not an accident, but basic Coptic or Latin agreement. Omit twice *syr* S and 36 *syr* (*not sah*).

Copt adds "neither shall they toil" after **δυσησουσιν**, and substitutes *shadow* for **ο ηλιος**, omitting the article with 38 59 73-80. This is rather curious on the part of these cursives, who do not alter **ηλιος**, while *copt* writes distinctly **ΘΗΙΒΙ** against *sah* **πρη**.

viii. 1. For **ὥς ἡμῶριον** *copt* has **ωα ογογνογ** "up to (*usque ad*) an hour," but *sah* **παογδῖς ογγογ**.

3. For **να δωση** (or **να δωσει**) 81 writes **να δωσει αὐτα** which agrees with *copt*, but *copt* follows with **πσα** ("*cum*" or "besides" before **ταις προσευχαις**) while *sah* is more definite with **ππ**.

4. Here 100 agrees with *copt*, adding **παντων** after **αγιων**.

5. *Copt* adds **ππογβ** after **τον λιβανωτον**, but no Greek MSS. so far recorded.

7. *Copt* has the additional clause **και το τριτον της γης κατεκαη**, but (using **πππ** as the conjunction) elides the verb after **δενδρων** with 16. *Sah* acts differently (*g.v.*).

8. Here my whole Egyptian group 34-35-68-87 adds **μερος** *post* **τριτον** with the *coptic* **φρεγ**, and *sah* **πογν** and *latt* *pars*.

9. In this next verse the same *latin sah* and *coptic* expression is observed in 34-35-68-87 and also in 36 and our friend **Ν** + **μερος**, while *syr* S and **Σ** add **παντων** with *copt*.

This double conjunction is decidedly interesting as a

combination. While it is to be observed that the $\phi\rho\epsilon\bar{\nu}$ and $\pi\omicron\upsilon\bar{\nu}\eta$ *secundo loco* in this verse and of Latins is *not* shared by the Greeks.

On the other hand another sympathetic point occurs. The Greek runs $\tau\alpha\ \epsilon\chi\omicron\upsilon\tau\alpha\ \psi\upsilon\chi\alpha\varsigma$, but the *coptic*: "those in which there was soul of life," the "soul" being (both in *sah* and *copt*) a transliteration of the Greek and written $\Psi\Upsilon\chi\eta$. Observe then that $\aleph$ with 46-88-101 gives $\psi\upsilon\chi\eta\nu$ for $\psi\upsilon\chi\alpha\varsigma$, = also *syr* S.

viii. 10. Note here again + $\mu\epsilon\rho\varsigma$ 36. *copt latt*.

fin. $\upsilon\delta\alpha\tau\omicron\varsigma$ *copt* and *sah* without Greek following.

11. Notice that $\aleph$ does not write $\upsilon\delta\alpha\tau\omicron\varsigma$ in previous verse, yet in this verse 11 for all Greeks $\alpha\psi\upsilon\theta\omicron\varsigma$ or $\delta\ \alpha\psi\upsilon\theta\omicron\varsigma$, $\aleph^*$ alone agrees with the *coptic* form $\alpha\psi\upsilon\theta\iota\omicron\nu$ (*copt*: $\alpha\psi\iota\theta\iota\omicron\nu$, *sah* $\alpha\pi\sigma\iota\theta\iota\omicron\nu$). This to my mind is specially noteworthy for it seems to be sympathy of *eye* as much as anything, for no Greeks nor $\aleph$ follow with 'bitter as an alloe' ($\pi\omicron\upsilon\alpha\lambda\lambda\omicron\eta$) as do all the *coptic* mss. for $\alpha\psi\upsilon\theta\iota\omicron\nu$ or $\alpha\psi\upsilon\theta\iota\omicron\nu$ of the Greeks *secundo loco*.

Notice however that h (with *Prim*) has "quasi absentium" for "in absinthium" and $\epsilon\iota\varsigma\ \alpha\psi$. of all Greeks (but 81, which writes $\omega\varsigma\ \alpha\psi\upsilon\theta\omicron\varsigma$), while *copt* writes $\underline{\alpha\phi\rho\eta\tau}\ \pi\omicron\upsilon\alpha\lambda\lambda\omicron\eta$. (*Prim* sicut absen.)

12. $\mu\epsilon\rho\varsigma$ seems to be absent from all Greeks in this verse; As to $\kappa\alpha\iota\ \epsilon\sigma\kappa\omicron\tau\iota\sigma\theta\eta$ for $\iota\upsilon\alpha\ \sigma\kappa\omicron\tau\iota\sigma\theta\eta$ of 34-35-68-87 see *copt*: "that they might become dark and that their third part might not shine" . . . Cf. *aeth*.

$\delta\epsilon\eta\ \pi\iota\epsilon\theta\omicron\upsilon\gamma\ \pi\epsilon\alpha\ \pi\iota\epsilon\chi\omega\rho\theta$ appears to find no counterpart in Greek.

13. $\aleph$ alone of Greeks omits $\acute{\epsilon}\nu\omicron\varsigma$; so both *copt* and *sah*, the one writing $\epsilon\omicron\gamma\alpha\delta\omega\omega$, the other $\epsilon\gamma\alpha\epsilon\tau\omicron\varsigma$.

$\pi\epsilon\tau\omega\mu\epsilon\nu\omicron\upsilon$ is omitted by *copt*, while it adds "crying out," retaining "saying," thus: "crying out in a great voice saying"; apparently no Greek support for this.

Copt does not add $\tau\rho\iota\varsigma$ before $\omicron\nu\alpha\iota\ \omicron\nu\alpha\iota\ \omicron\nu\alpha\iota$, but prefixes the usual *coptic* introductory $\chi\epsilon$.

ix. 1. P goes here with *copt* $\theta\iota\chi\epsilon\eta$ or $\epsilon\chi\epsilon\eta$ writing $\epsilon\pi\iota\ \tau\eta\nu\ \gamma\eta\nu$. So 38 $\epsilon\pi\iota\ \tau\eta\varsigma\ \gamma\eta\varsigma$.

2. *Copt* omits $\kappa\alpha\iota\ \eta\nu\omicron\iota\zeta\epsilon\ \tau\omicron\ \phi\rho\epsilon\alpha\rho\ \tau\eta\varsigma\ \alpha\beta\nu\sigma\sigma\omicron\nu$ with $\aleph B$ etc. while one *coptic* ms. "B" omits $\epsilon\kappa\ \tau\omicron\upsilon\ \phi\rho\epsilon\alpha\tau\omicron\varsigma\ \omega\varsigma\ \kappa\alpha\pi\nu\omicron\varsigma$

following with 1 9 27 **35** 41 57 75 **87**, which includes two out of four of our Egyptian group (in bold type).

- ix. 5. A few Greeks (23 102** 104) add *αυτους* after *βασανθ*. So does *copt*.

σκορπιων seems to be read by 37*. So *copt*.

For *δταν copt* writes *εγωπ*. Only 21-28-73-79-103 vary *δταν*, writing *ως δταν*.

The point made by 23 above [without 55] of + *αυτους* in sympathy with *copt*, is now made clear by 23-55* *txt* writing *δακη* for *παιση*. Cf. *copt* *αυγαληκερ*, also *sah*.

6. It is noticeable that 23-55 add *αυτων* after *θανατον*, but not *sah copt*. Possibly the Middle Egyptian version did this.

7. *το ομοιωμα* of *syr S* = *copt* here.

ibid. "being of color of gold" does not agree with others.

8. *Copt* reverses the order of "their teeth . . lions," and "their hair . . women," but not others.

9. *Copt* substitutes "wings" for *θωρακας primo loco*; not *sah* nor others.

ibid. Horner translates *†σωη* "sound," as *h* 'sonus' for 'vox' and 'φωνη,' but it is equally or better the equivalent of *φωνη* and *vox*; while *sah* actually *does* have 'sound' or 'clamor' (*περροου*).

ibid. *Copt* omits *πολλων* without Greek authority.

10. *Copt* and *sah* "and there are tails to them" = semitic; cf. *h*; coptic cannot directly express the verb *εχω*.

11. Cursive 81 (and *Compl*) alone go with *copt* *ὁ ἀπολλων*. *Copt* = *χε φη εττακο* and *sah* = *λε χε πεττακο*.

12. *ερχεται* (for *ερχονται*) of *N*A etc.* = *copt*.

— *ετι copt* with the 1 *fam etc.*

- 12/13. In this matter of punctuation apparently *copt* and *sah* agree with a good many cursives in joining *μετα ταυτα* to ver. 13, and they omit *και* (13 *init.*) with *N* 56 and *syr S*, a noteworthy little group.

13. — *τεσσαρων* A 18 (21-28-73-79-103) some latins and so *copt* (while *N* omits *μιαν εκ των τεσσαρων κερατων*). *N*^a in supplying the clause omits *τεσσαρων*.

ibid. *Coptic* adds *του θρονου* before *του θεου*. No Greeks nor *sah*.

(ante oculos *vg etc*, sub oculis *Prim, pro* in conspectu *al.*).

ix. 14/15. *All* Horner's Bohairic MSS. omit ⁽¹⁴⁾ τους δεδεμενους επι τω ποταμω τω μεγαλω Ευφρατη. ⁽¹⁵⁾ και ελυθησαν οι τεσσαρες αγγελοι. This is an error of homoioteleuton from αγγελους . . . αγγελοι where in the coptic both terminations **ΔΥΤΕΛΟC** would be similar. But it is not omitted in the sahidic (Goussen's; passage not extant in Balestri) nor in any Greeks.

Some pretty arguments could be based here as to *sah* and *boh* if any Greeks omitted, but they do not, only **Σ** 41 51-90 98 and 100 omitting οί before ἡτοιμασμενοι in verse 15.

15. **Σ** 1 omit και ημεραν with *Compl*! Not so *copt*, but *copt* says "the day" with 10-21-37-49-77-91-96-110, 28-73-79-103 38, which grouping does *not* however include our "Egyptian" codices 34-35-68-87.

ibid. Likewise + μερος (*copt vg*) found in 21-28 37 73-79-80-103 *gig* is not observed here in 34-35-68-87.

16/17. *Copt* says 'I heard their number thus. And I saw' . . . Apparently no Greeks, although 38 omits ουντως in ver. 16.

17. **ΞΙΧΩΟΥ**. Compare **Σ** επανω *pro* επ'. [See xx. 11.]

ibid. *Copt* says **ΔΕ** for και *sext.* but no Greeks (*om. gr* 4 *et Anonym*).

18 *init.* και απο (*pro* ὑπο) 18 *syr* S and *vg copt* (**ΟΥΟΖ ΕΒΟΖ**) but not *sah* = only **ΕΒΟΖ**.

ibid. + μερος of *copt latt* does not occur here among the Greeks.

ibid. — εκ *sec.* and *tert.* is implied by *copt*, which uses **ΠΕΛΛ**.

ibid. As to των εκπορευομενων of 21-28 38 80-103 119-123 *vg*; *cf. copt ΠΗ*.

19 *fin.* *Copt* "and in this they were hurting the men five months." This addition of "the men five months" appears unauthorised elsewhere.

20. — οί *sec.* by *copt* = 67 and 119 (*supra lin. insert.*) also *gig* of Latins only.

ibid. και τα ξυλινα και τα λιθινα This order of **Σ** 119-123 *syr* S alone, is the order of *copt*, but not *sah*.

Such places prove pretty conclusively, with what went before in earlier chapters, that **Σ** was handling the *bohairic* and not *sah*.

21. While *sah* omits ουτε εκ των κλεμματος αυτων with *syr* S

and *Prim, copt* holds it : **ΟΥΔΕ ΕΒΟΛ ΘΕΗ ΠΟΥΘΙΟΥ**, and inserts before it **ΠΕΛ ΠΟΥΩΩ** ('*cum abominationibus eorum*') without other authority.

x. 1. *νεφελη* (*pro νεφελην*) of 21 only. Cf. *lat* nube, and *copt.* *ibid.* **Σ*** writes *η θριξ* for *ιρις* [**Σ^a** corrects to *ιρις* without the article]. Whence this? It is again a possible mental process from the coptic column **†ιρις**.

2. — *ανεωγμενον* A alone of Greeks. Horner's bohairic text omits this with part of his mss. Who shall say that **A^{gr}** is not Egyptian in the light of this, and who can possibly controvert an Egyptian copy for both **Σ** and **A** in the light of the foregoing facts?

[*sah* of Goussen is wanting from middle of verse 1 to verse 4, and also Balestri.]

The point is that these sympathizing Greek mss. never reproduce a thing like **ΔΩΩ ΕΒΟΛ** in the next verse, for that could plainly be avoided by the *eye*.

3. Horner translates **ΕΓΧΕΛΕΛΕ** "roaring." The Greek curs. 19 writes *μυκομενος* with *Prim* 'rugiens'; *gig* has 'sicut leo mugit' (*Karlsson*; *Belsheim* prints 'rugit').

ibid. For *ελαλησαν copt* says 'gave their voice': **ΑΥ† ΠΤΟΥΩΩΗ**. This is to be noted as regards **Σ*** because **Σ** writes *φωναί* for *βρονται*, again as it were from an *error oculi*.

Quite a different expression for *ελαλησαν* in the next verse 4 is used by *copt*.

4. The coptic here is quite different and evidently basic. It says "And I heard the things which the seven thunders said; I was about to write them also; and I heard a voice . . ." There is therefore no confusion at the beginning from the second 'I heard.' Observe that for *οτε Σ* 37 73-79-80-103 have *οσα* with *Prim* and *gig* which approaches more nearly the coptic, but *copt* alone says 'I heard.'

ibid. *Copt* says "I was about to write them *also*." Cf. 41. 102 + *και ante* *εμελλον*.

ibid. The order of the clause *σφραγισον α . . γραψης* is quite different in *coptic*. Note that the *οσα* for *α* of **Σ** 18 finds an exact counterpart in coptic **ση**.

5. *Copt* **ΕΠΩΩΙ ΕΤΦΕ** for "εις" *τον ουρανον* is a fine and

strong expression conveying 'up to.' The only change by Greeks is *ἐπι* for *εἰς* by 14-92. Had **Σ** been *wilfully* accommodating, such a place as this would not have escaped him.

- x. 6. — *εν ante τω ζωντι* **ΣΒ** *etc.* Cf. *copt* **Ⲛⲁ** and *lat* 'per viventem.'
- ibid.* *Copt* elides *και τα εν αυτω* with 21-28 62/3-72 73-79-80 -103; also *και τα εν αυτη prim.* with 102, and adds *παντα* in the last clause after *θαλασσαν*, alone.
7. — *αλλα init. copt* [*non sah*] with *gig* only as it appears.
- ibid.* For *οταν μελλη σαλπιζειν, και τελεσθη το μυστηριον του θεου copt* says "when he shall sound. For (**ϛαρ**) the mystery of God was completed . . ." No others apparently.
8. — *παλιν copt.* No others.
— *και ante λεγουσα copt* with 28.
9. *και ειπον (pro λεγων)* 59 and cf. *copt.*
- ibid.* — *καταφαγε copt.* Apparently no others. But *copt* says 'Take it to thee' for 'Take and eat it.' B 7 29 39 67 69 have *αυτω*, but perhaps only an itacism.
- ibid.* For *αλλ' copt* says **οϣοζ**. No others. If **Σ** had been wilfully accommodating he would not write **ΑΛΛΑ** as he does.
10. For *και κατεφαγον αυτο. και ην εν τω στοματι μου ως μελι γλυκν και οτε εφαγον αυτο copt* says: 'and it was sweet in my mouth as honey and having eaten it.' Not so others. But 34-35-87 omit *οτε εφαγεν αυτο*, while retaining *και κατεφαγον αυτο* above, which *copt* omits there. This is curious.
- ibid.* *εγεμισθη pro επικρανθη* of **Σ** does not appear to find any counterpart in our coptic MSS. (most write **ⲧⲁⲛⲉⲭⲓ ⲉⲣⲱⲁⲱⲓ** while two MSS. say **ⲱⲱⲡⲓ ⲉⲥⲟⲓ ⲡⲱⲁⲱⲓ**), but compare *sahidic* of Goussen **ⲗⲉ ⲗⲉⲣⲥⲱⲱⲉ ⲡⲉⲃⲓⲁⲛⲧⲉ**.
(*gig*: repletus est venter meus amaritudine; *Prim* repletus est venter meus [*absque* amaritudine]).
11. *λεγουσιν pro λεγει* of *copt* [*non sah*]. Not Latin except *Harl am** = **ΣAB** *etc.*
- ibid.* For *παλιν copt* has "also." No others, but 21 73.
79 103 add *και* before *προφητευσαι*, retaining *παλιν*.
- xi. 1. *Copt* says "a reed of gold," as *aeth*.

For *ομοιος* *copt* says **εγωι** "being," and some mss. **εγομι** "being like." See 38 which alone says *ως ραβδος* for *ομοιος ραβδω*.

+ **μοι** (*post λεγων*). *Copt* is only witnessed for by 119-123 *vg dem lips*.

— **και** (*ante μετρησων*) of *copt* = 7-45-104.

xi. 2. — **και sec.** *copt*, but not by Greeks.

εγερωμι πηιτς for *πατησουσιν* conveys the French "fouler par leur pieds," *i.e.* they shall trample in it, and also the French *parmi*. No other support. A alone erroneously *μετρησουσιν*.

3. — **και sec.** *copt*. Not Greek (*Cf. syr S*).

4. — **της γης** *copt* and 12 only.

5. "And that which they wish they shall do," *copt* (— *αδικησαι*). No Greek support. Only 50 varies, substituting *δοκιμασαι*.

οστις (*pro ει τις*) 38 80 *copt* **φη** and *syr S*.

αποκτειναι (*pro αδικησαι sec.*) 21-28 36 37 73-79-80-103. Not *copt* nor *sah*, which however use different words.

6 *init.* *Sah* agrees with Greek *ουτοι*, writing **ηαι**, while *copt* substitutes **χε**, and *syr S* introduces the verse with **και**.

ibid. Horner renders "to cause them to turn and become blood." *Cf.* the *convertendi* of *lat* for *στρεφειν*.

7. For *οταν* *copt* substitutes **εγωπ** (*sah* **εγωαν**), stopping at *μαρτυριαν αυτων* (continuing **πιθηριον λε**). Only 1 12 57 62-3 72 80 81 119-123 write *οτε*, while *gig* says *postquam* against *Prim* and the usual *latin cum*.

8. *Copt* and *sah* insert a verb "shall be" before *επι της πλατειας*. So do 21-28-37 73-79-80-103 (*εασει*), with **εσται**, and *latt jacebunt* (*Prim*: "ponet," *cf. Prim Tichon* and *Anon. ad loc.*).

Sah = **κοδουα αυω κημε**, but *boh* **κοδουα ητε χημι**.

— **και ult.** by the 1 group *etc.* and *syr S* is omitted by *copt*, but not by *sah*, which has **ον**.

Both *copt* and *sah* have "their Lord," *αυτων* for *ημων*. **N*** 23 alone omit *ημων*. It is always wonderful to see how deeply **N*** was considering as he wrote, without rising

from his seat apparently. This place, like others, bothered him. He refused to follow his *Latin*, *Copt*, or *Syriac* here.

- xi. 9. Horner translates *copt* **ΕΥΕΝΑΥ** "they shall see," but **NCABP** etc. all **βλεπουσιν**.

Sah (= *greek*) **ΣΕΝΑΥ** 'they see.'

Copt inserts "their body" after "see" alone, retaining bodies twice later in the verse.

των φυλων και λαων **Σ** *syr* **S** (*cf.* 23) agrees with *coptic* order [*non sah*] and *vg*, but not other Latins.

10. Horner gives these verbs in the future. Against present of **SCP** etc. (see **D*^{copt}**) (*sah* has the weak future).

Copt adds 'saying' before **στι**.

11. *Copt* and *sah* say "and a spirit of God" for **πνευμα ζωης εκ του θεου**. Exceptionally 21 73 substitute **και** for **εκ** here.

For **επ αυτους** *copt* says **εϋορν ερωον** (so also *sah*). *Cf.* only A 18 21-28** 36 59 73-79-80-81** 95 100-103 114 (*syr* **S** conflates with both) with **εν αυτοις**, and **Σ** etc. (incl. 34-35-87, *hiat* 68) **εις αυτους**.

12. **ηκουσα** *copt* and *sah* for **ηκουσαν**. So **Σ^{a or c}** **B** 1 etc. including 21 28 etc. and 34-35-87 *Anonym* *gig*.

— **τη ante νεφελη** 21-28-73-79-80-103 *Cf. copt*.

13. *Copt* (apparently all Horner's codices) says "the third part" for **το δεκατον**. Not so **Σ** and the rest, but curiously enough **B** here. No others add **μερος** here.

εδοξαν pro εδωκαν δοξαν of 44 106 (although I believe errors) may be compared to *copt*.

14. For the **παρηλθεν** of **Σ** 21-28-73-79-80-103 (instead of **απηλθεν**) compare *copt* **αφεινι**.

και (pro ιδου) 104. *Cf. copt*. (Et ecce *vg am Prim* [*non gig harl*]).

15. *Coptic* says **αγγωπι . . εβολ θεν τφε** "happened out of Heaven" for "**εγενοντο . . εν τω ουρ**." and "factae sunt in." No Greeks or Latins appear to follow this. And *sah* has **εραι επ** = rather **εν** than **εκ**.

ibid. **του κυριου του θεου ημων** *copt* followed by **πεμ περχρς**. No others seem to say 'the Lord our God,' but 38 and *syr* **S** substitute **θεου** for **κυριον**.

fin. + **αμην** by **Σ** 12 18 38 40 is supported by some *coptic*

MSS. Note presence of **Σ** 18 and 38 and *latt* in this connection.

- xi. 16. Immediately following, *copt* omits *oi prim.*, with **Σ*** A 72, before *εικοσι (και) τεσσαρες*, writing **ΟΥΟΖ ΚΞ**.

This should be noted as to **Σ**A and *copt*, for this whole matter of eye, ear and mind of **Σ** while copying (evidently a graeco-coptic ms.) will bear the most careful watching; for note, immediately following again, **Σ** has + *και* (alone with 95) *post θρονους αυτων*. Not so *copt*. But the *coptic* for *επσαν* is **ΑΥΖΙΤΟΥ**, the first four letters being easily confused for **ΟΥΟΖ** = *και*. This is quite instructive.

In the same verse *coptic* omits *και fin.* before *προσεκνησαν* (as often in such descriptions) and is followed by one of the Egyptian group 87.

17. Again **Σ** (alone) has **ΚΘ Ο ΘΘ** for *κυριε ο θεος* of all others. Compare *copt* **ΠΘΣ** where the sigma would mislead the eye of **Σ**.

Σ (alone) omits *δ* before *παντοκρατωρ*. Not so *copt*, but the article **Π** hardly shows to a rapid glance of the eye **ΠΠΑΝΤΟΚΡΑΤΩΡ**, while *sah* (Goussen) writes **Π'ΠΑΝΤΩΚΡΑΤΩΡ**.

- ibid.* On the other hand *και ο ερχομενος* omitted by **Σ**²ABP and many, is found in *coptic* **ΟΥΟΖ ΧΗΗΟΥ**. What does **Σ*** do? A most curious thing. **Σ*** (with C *ut vid.*) omits only *ο ερχομενος* retaining the *και*, thus:

ΚΘ Ο ΘΘ παντοκρα

τωρ ο ων και ο ην

και οτι ειληφας τη

Now for this *οτι* in Greek, *coptic* writes **ΧΕ**. Hence **ΧΕ** could be mistaken for the copula **ΛΕ** or Greek *και*. An involuntary process by **Σ***. In fact one *coptic* ms. writes **ΟΥΟΖ ΧΕ**, which Horner calls attention to in connection with **Σ***C.

- ibid.* — *την μεγαλην* by *copt* [*non sah*] finds a counterpart in the eclectic but otherwise sympathetic 36.

18. *Copt* [*non sah*] says "because (**ΧΕ**) thine anger came," **ΧΕ ΔΑΙ ΠΧΕΠΕΚΧΩΝΤ** (following with **ΠΕΛΛ** for *και tert.*). No Greeks follow this.

Copt amplifies, writing "cum tempore iudicationis judi-

care mortuos." Cf. *h*: "*et tempus judicandorum mortuorum.*"

xi. 18. *Copt* says "and *all* that fear thy name." This is the usual coptic amplification. In such things *Σ* does not follow.

ibid. *Syr S* now agrees with the coptic form of *ΠΕΛΛ*, writing *τοῖς μικροῖς μετὰ των μεγάλων* (Cf. also xix. 5 likewise). No Greeks.

ibid. — *και* (*ante διαφθειραι*) *copt* [*non sah*] as often in such a description. This is followed by *A* 21–73 only, and seems significant.

19. Here is evidence of polyglot handling. No Greeks add *ὁ* between *ο ναος του θεου* and *εν τω ουρανῳ* except *CA* 14–92, **34–35–87 38** 95 but the Latins *gig*: "*quod in celo est,*" and *h Victorin* "*quod est in caelo.*" Note the Greek group with the half-way Egypt-syr 14–92. Now coptic, *most* mss., although Horner does not admit it into his text, write *ΕΤΘΕΝ ΤΦΕ* instead of *ΘΕΝ ΤΦΕ*.

ibid. As regards + *ανω post ουρανῳ* by *Σ** it might be caused by dittography, or from seeing and mentally repeating the coptic *ΟΥΘΖ* which follows *ΤΦΕ*.

ibid. The order *βρονται και φωναι* of *copt* is also witnessed to by 14–92 and the 34–35–87 group with 28 *etc.*, and *syr S* (which latter omits *αυτου sec.* with *copt*).

ibid. fin. For *σεισμος* 34–35–87 80 write *σεισμοι*. So *copt* definitely *οι σεισμοι*.

For *και χαλαζα μεγαλη* *copt* says "with stones of Heaven," the regular expression for hail. No change among Greeks.

xii. 1. + *ειδον* (*ante σημειον*) *Hippol.* Compare *copt* + *IC* (*ecce* or *ιδου*). No others add anything. In fact *IC* (*voici, voici que* [*Mallon, Gram. copt.*]) can be the equivalent of *ιδου* or *ειδον*. But *copt* is actually redundant with *IC* *ΖΗΠΠΕ* *copt* *codd plur* and text Horner, *ABN* reading *ΖΗΠΠΕΙC* and others *ΖΗΠΠΕ* without *IC* (as I understand the note).

ibid. *Copt* idiomatically supplies a verb: "being *given* upon her head." No others (Cf. *Victorin* "*habens*").

2. For *κραζουσα* of *syr S am* compare *copt*.

ibid. fin. *Copt* expresses "about to bring forth," future: *ΕCΘΑΛΛΙCΙ*.

- xii. 3. Compare coptic order and πυρρος or πυρος μεγας of NC *etc.*

ibid. — και *ult.* Copt, but no Greeks.

4. The latter part of this verse is slightly different in the coptic: "that if she should bring forth the son, the dragon might swallow *him*." Cf. *fin.* + αυτο by 34-35-87 and 23 only.

Above, some coptic mss. (and Horner's text) omit της μελλουσης τεκειν.

38 alone substitutes το παιδιον for το τεκνον. Cf. *copt.* and sah πιωηρι.

5. This word is repeated here for υιον. Coptic says: απιωηρι ηρωοντ.

ibid. — παντα *copt* (which so often adds it). So only Greek 88 (against 46-101).

ibid. CP and the 1 fam. *etc.* omit εν. Not so *copt* which has θεν.

ibid. — αυτης *copt*, with 21-28-73-79-103.

ibid. + προς (*ante τον θρονον*) NCABP and most; + εις Hippol. Compare the usual graphic *coptic*: επωωι χα φ† (for προς τον θεον) νεμ χα πεφθροнос.

6. + αυτη *post* ητοιμασμενον by 36 alone. Compare *copt.*

ibid. fin. Copt *codd plur* "ninety" and Horner text ε ηη ηερωον but sah (Goussen) ηωε αη σε ηερωον (*sixty*). None of Horner's codices appear to read *sixty* (ξ or σε), while the ε in σε, or in νεμ (for some *copt* read νεμξ) may be responsible for the + πεντε of N^c greek. [*gig* reads *quadraginta* !]

7. + μεγας *ante* πολεμος *copt.* No Greeks, but so *vg* and *gigas*: "et factum est proelium MAGNUM."

ibid. — ο (*ante* Μιχαηλ) [of course with Latin] is only witnessed to by greek 13. This is rather curious among so many graeco-latin or latinizing greek codices as we have. Is it not significant perhaps of early *Latin* action *on* coptic instead of *vice versa*, so that above *magnum* of *gig* may have engendered ονηιω† of *copt* instead of the other way about.

ibid. "πολεμησαι κατα" apparently *copt* for "επολεμησαν κατα" of *textus receptus*. Most have πολεμησαι μετα but 25-58-70-78-84-94 have πολεμησαι κατα with *copt*, and

so of the Latins *Victorin* and *Ambrosiaster* "adversus," while *gig* and the rest are content with "cum."

xii. 7. "and the dragon warred *against them*" of *copt* finds no amplification of *επολεμησε* among Greeks.

ibid. While 87 drops the final *αυτου*, both *copt* and *sah* have definitely *ηεεϛ*.

8. *ισχυσεν copt* apparently, with A and many incl. 34-35-87.

ibid. Although above, verse 7, *copt* was alone in the phrase "warred *against them*," here in this verse *ℵ* (quite alone) adds something. *Copt* = "and he prevailed not *against them in fighting with them*." *ℵ* retaining *ισχυσαν* must needs add *προς αυτον* instead of *προς αυτους* of *copt*, reading "and *they* prevailed not against *him*." Now if anything were lacking to prove our contention this appears to prove it. For *ℵ* retaining *ισχυσαν* yet let his eye wander to the coptic and add (*ex copt.*) *προς αυτον* instead of *προς αυτους*! No Latins add anything.

The various readings *ισχυσαν* or *ισχυσεν* merely refer to "the dragon and his angels" or "the dragon" himself. The verse goes on "nor was place found for *them* any more in the Heaven," that is for the dragon and his angels who had been fighting with Michael and his angels.

Some Greeks found trouble here following their *ισχυσεν* and substitute *αυτω* for *αυτων* with *copt*, but *ℵ* got himself into a terrible mix by his *προς αυτον* and therefore drops the *αυτων* altogether. That is *ℵ**, for *ℵ^c* adds *αυτοις*. This corrector had not struck out the *προς αυτον* above, nor have any correctors, they no doubt reading that the dragon and his angels had not prevailed (*ισχυσαν*) against Michael.

The one little letter *ε* or *α* in *ισχυσεν* or *ισχυσαν* might have caused more mischief if *αγγελου* had not been mentioned as accompanying *both* champions, but *ℵ* is for excluding *both* hosts and *both* champions from Heaven; or rather, for *ℵ** substitutes *τοτε* for *τοπος*, reading *και ουκ ισχυσαν προς αυτον ουδε τοτε ευρεθη επι εν τω ουρανω*, he adds indefiniteness to the proceedings by saying that after *they* had not prevailed against *him*, he

was then no longer found in Heaven. A pretty muddle to get into from letting your eye wander to the coptic **ΟΥΒΗΟΥ**.

- xii. 9. *Coptic* (with Greek 61 74 95 ὁ οφίς ὁ μέγας) leaves ὁ δρακων without attribute and applies "*great*" to ὁ οφίς.

N seems to have looked at the coptic too, for he drops the article before οφίς (with 1 12 57 81) writing ο δρακων ο μέγας οφίς ο αρχαίος, so that one can read either :

ο δρακων ο μέγας, οφίς ο αρχαίος, or
(with *copt*) ο δρακων, ο μέγας οφίς ο αρχαίος.

I submit that all this absolutely proves that **N** was using graeco-copt. If the reader is not yet persuaded, let him consider this. Following immediately in this place, **N** [alone] drops the *και* following διαβολος, that is between διαβολος and ὁ σατανας. Now *boh* writes ΠΙΔΙΑΒΟΛΟΣ ΠΑΤΑΝΑΣ. What more proof is required, especially when we point out that *sahidic* does not drop *και*. *Sah* = ΠΙΔΙΑΒΟΛΟΣ ΔΥΩ ΠΑΤΑΝΑΣ, so it was from *boh* that **N** followed with the omission.

- ibid.* For *eis την γην copt* gives ΕΠΕCΗΤ ἔΠΚΑΖΙ which Horner renders "*below the earth.*" No Greeks vary, nor Latins. I think the coptic merely intends "*usque ad,*" the French "*en bas, jusqu'à la terre,*" as coptic does not amplify ΕΠΕCΗΤ.

Copt uses this again as a complement for ἐβλήθησαν.

Copt omits *και fin.* but no others.

10. *εν τω ουρανῳ λεγουσαν*, order of all uncials and most cursives, is also that of *copt*.

ibid. — *αυτων copt* is only supported by 32.

ibid. — *ημων tert.* by *copt* and about twenty cursives *Erasmus* 1 2 3 *Ald. Col.* and by *syr S (arm aeth).*

11. *Copt* begins this verse **χε** apparently all mss. Not so *sah*, which has ΔΥΩ (*και*) as all Greeks and Latins, except *Prim* (q.v.).

ibid. For *αὐτοι* **N** alone substitutes οὔτοι (*ipsi latt*). Cf. the definite use of ΠΘΩΟΥ by *copt* here. Horner's note here is : "*ΠΘΩΟΥ*] cf. Gr. (*exc. N*)."
He intends, I suppose, to convey that ΠΘΩΟΥ = αὐτοι, but I question very much whether the presence of ΠΘΩΟΥ here did not influence **N** to use οὔτοι instead of αὐτοι in his copy, as showing

emphasis in the coptic, which he borrowed thus (illegitimately).

- xii. 11. For some time our friend 56 has been absent. He now takes the place of **Ν**.

The coptic substitutes *blood* for λογον, writing blood twice, thus:

δια το αιμα του αρνιου και δια το αιμα (*pro* δια του λογον) της μαρτυριας αυτων.

56 conflates thus:

δια το αιμα του αρνιου και δια τον λογον της μαρτυριας αυτων + και του αιματος αυτων.

ibid. For και ουκ *copt* has **ΧΕ ΟΥΗΙ ΓΑΡ**. No Greek copies vary (but A with ουχ for ουκ).

ibid. *Copt* Horner text **ΤΟΥ ΨΥΧΗ** "their life" and so *sah* (*Goussen*) **ΤΕΥ ΨΥΧΗ**. But *Gr* 34-35-87 with 23 [*non* 55] say τας ψυχας for την ψυχην. Whence this unless from **ΠΟΥ ΨΥΧΗ** of *copt*? Consulting Horner's note we find "**ΤΟΥ ΨΥΧΗ**] **ΠΟΥ Ψ**, B *plur.*" He adds that an arabic note in A marks the *sahidic* for the *plural*, but the *coptic* for the singular. Perhaps other *sahidic* mss. than the only one I am using here (*Goussen's* edition) may show the plural when Mr. Horner completes his edition of other *sah* mss.

ibid. *Copt* is emphatic: **ΩΔΕΦΡΗ**. The only change by Greeks is μεχρι (for αχρι) by 56 13-23 and 36 (all having shown coptic friendliness) and 16-69-102 22* 27 39 55. Here 55 accompanies its sisters 13 and 23, which it has opposed sometimes in their coptic leanings. [This group is the well-known one with δακη in ix. 5.]

12. The changed order by **Ν** alone of

κατοικουντες εν αυτοις (for εν αυτοις σκηνουντες)

is exactly borne out both by *copt*: **ΕΤΩΟΠ ΠΘΗΤΟΥ**

and by *sah*: **ΤΟΥΗΖ ΠΘΗΤΟΥ**

although *copt* and *sah* use different verbs for *habitare*, **ΩΟΠ** and **ΟΥΗΖ** respectively; κατοικουντες (*pro* σκη-νουντες) without change of order is used by 26 29 30 31 61 62/3 72 80 81** 98 and 107.

ibid. + δε *post* ουαι by Apoc. 1 alone is supported by two coptic mss. CZ.

ibid. - τοις κατοικουσι most Greeks with *copt* and *syr*.

- xii. 12. **Σ** slips in *εἰς* before *την γην* alone, whether as a substitute for coptic **ⲁ** before the direct complement or not it is impossible to say.

ibid. **Σ** omits *μεγαν*. Both *copt* and *sah* have it, but place it before *θυμον* (cf. 119–123).

- 12/13. **ΚΕ** of *copt* and *sah* in the last clause of ver. 12 apparently finds no counterpart in Greek. *Gig vg* beginning ver. 13 with *Hippol.* write *postquam* (*Hipp.* *τοτε*) which may be the commentary on this **ΚΕ** (rendered by Horner “only”).

- 13 *fin.* *Copt* expresses *τον αρρενα* by “the son male” in two words **ⲁⲡⲓⲱⲩⲣⲓ ⲡⲗⲱⲟⲩⲧ**. Note that 26–107 add *τον υιον* before *τον αρρενα*.

14. *Copt* says “great wings.” Not so the Greeks. **Σ** Greek omits *του* before *αετου*, but does not say “as those of an eagle” as *copt* does, which (*quasi*) is however witnessed to later by *Prim.*

Copt seems to have confused “great wings” of the woman with *great* as an attribute of eagle which it alone omits.

ibid. **Σ** omits *καιρον* in error. Not so *copt* or *sah*.

15. The order of practically all Greeks *εκ του στοματος αυτου οπ. της γυν.* is agreed to by *copt* as to placing *εκ του στοματος* first, but *copt* further varies the order by placing *οπισω της γυναικος* last, thus: “and the serpent cast from his mouth as a river of water behind the woman.”

- 15/16. *Copt* omits *να ταυτην ποταμοφορητον ποιηση. και εβοηθησεν η γη τη γυναικι*.

Cf. a longer omission *ut vid.* by *Hippolytus*.

16. — *και tert.* by *copt* is not followed by Greeks.

ibid. Note that the *coptic expression* used both in verse 15 and here of *ποταμον υδατος* is followed partially here by A, which substitutes *το υδωρ* for *τον ποταμον*.

17. C omits *επι* before *τη γυναικι* [so Lachmann] and *Prim* writes *mulieri*. The other Latins *in muliere* or *in mulierem*. *Copt* (most MSS.) says **ⲕⲓⲛⲉⲛ** (*επι*) but a few with *sah* **ⲉⲧⲉⲥⲕⲓⲙⲉ**.

ibid. Now comes another curious and roundabout but very conclusive matter as to **Σ**. **Σ** changes the order of *ποιησαι πολεμον* to *πολεμον ποιησαι*. Not so *copt* or *sah*.

But immediately following he writes *επιλοιπων* (in one word), thus :

πολεμον ποιησαι
μετα των επιλοι
πων του σπερμα
τος αυτης των τη

It seems to me almost certain that his eye dwelt on the *coptic* which expresses *μετα των λοιπων* by **ΠΕΛΛ ΠΣΕΠΙ**.

Επιλοιπων is quite permissible Greek, but as **Σ** is alone here one can see his mind working as clear as day, even after these 1500 years have elapsed, combining in his interesting polyglot mind the **ΣΕΠΙ** of *coptic* for *λοιπος* with the expressive Greek word *επιλοιπος*.

As to the change of order above of *πολεμον ποιησαι*, without *copt*, it merely shows (to me) that **Σ** was *dwelling* on this place, and while considering it as he copied, let himself write as his mind dictated after his eye had left the written page.

At any rate either these things are due to the scribe of **Σ** or to a forerunner who was similarly influenced by the Bohairic version under his eyes.

Coptic follows here with a substitution of *της γυναικος* (**ⲡⲓⲥⲉⲣⲙⲁⲩⲟⲥ**) for *αυτης* after *σπερματος*, which no Greeks share, and that **Σ** did not follow such things lends countenance to the theory that he did not *intend* to conform to *coptic* rather than Greek. In the same way the substitution by **Σ** of *θεου* for *ω̄ χϗ̄* [*non copt*] is merely an *error oculi* from the *θεου* above which occurs in the *same place* in his line :

τολασ του θϗ̄ και ε
χοντων την μαρ
τυριαν του θϗ̄ και ε
σταθη επι την

- xiii. 1. *Copt* makes the order *θηριον αναβ. εν τη θαλασση* with 62/3 80 and 23, but 23 has *απο της θαλ.* and 62/3 80 *εκ της θαλ.*

ibid. The order of "ten horns and seven heads" of most Greeks is also that of *copt*.

ibid. All Horner's *coptic* MSS. appear to conspire with

$\overline{\alpha}$ $\overline{\pi\chi\lambda\omicron\omega}$, that is *four* crowns instead of $\overline{\delta\epsilon\kappa\alpha}$ $\overline{\delta\iota\alpha\delta\eta\mu\alpha\tau\alpha}$. There is no confusion in *sahidic*, which gives the numeral $\delta\epsilon\kappa\alpha$ in full ($\mu\eta\tau\epsilon$). $\aleph$ greek is clear for $\delta\epsilon\kappa\alpha$, except that he changes the order from $\delta\epsilon\kappa\alpha$ $\delta\iota\alpha\delta\eta\mu.$ to $\delta\iota\alpha\delta\eta\mu\alpha\tau\alpha$ $\delta\epsilon\kappa\alpha$, as if he had paused, being surprised at the coptic $\overline{\alpha}$ and then, being quite convinced that *coptic* was wrong, had written in $\delta\epsilon\kappa\alpha$ afterwards in full.

xiii. 1. *Copt* omits $\beta\lambda\alpha\sigma\phi\eta\mu\iota\alpha\varsigma$ but not *sah* nor any Greeks. It is a perpetual wonder how *all* Horner's coptic codices conspire in such things.

2. $\lambda\epsilon\omicron\upsilon\tau\omega\upsilon\upsilon$ for $\lambda\epsilon\omicron\upsilon\tau\omicron\varsigma$ of $\aleph$ 14-92 and *syr* Σ is not agreed to by *copt* or *sah*; so that we see $\aleph$ using *all* the authorities.

3. — $\epsilon\iota\delta\omicron\upsilon$ is agreed to by *copt*. Coptic somewhat amplifies the first clause without Greek support.

$\kappa\alpha\iota$ $\epsilon\theta\alpha\upsilon\mu\alpha\sigma\epsilon\nu$ $\omicron\lambda\eta$ η $\gamma\eta$ (or η $\gamma\eta$ $\omicron\lambda\eta$) of nearly all Greeks is agreed to by *copt*.

The curious $\omicron\pi\iota\sigma\omega$ here is confirmed by *copt*.

4. — $\tau\omicron\nu$ $\delta\rho\alpha\kappa\omicron\nu\tau\alpha$ *usque ad* $\pi\rho\omicron\sigma\epsilon\kappa\upsilon\nu\eta\sigma\alpha\nu$ *sec.* by *copt* (apparently all Horner's mss.) is witnessed to by 1 29 114 of the Greeks, although it seems clearly to be only an error from homoioteleuton. Note that $\aleph$ does *not* omit, nor *sah*.

ibid. "saying who is like to *this* wild beast" *copt*. Cf. *syr* S. No Greeks, but *Prim* adds *illi*, and as showing that the reading is old, *Iren* confirms it.

ibid. — $\kappa\alpha\iota$ (*ante* $\tau\iota\varsigma$ *sec.*) by all Gk uncials *etc.* agrees with *copt*.

5. "Great blasphemies" *copt* (— $\kappa\alpha\iota$) is not confirmed by *sah* nor by $\aleph$ nor by other Greeks or Latins.

ibid. Note that 14-92 write $\pi\omicron\lambda\epsilon\mu\eta\sigma\alpha\iota$ for $\pi\omicron\iota\eta\sigma\alpha\iota$ as all coptic, but not $\aleph$ CAP, although this was reintroduced later by B and cursives with $\pi\omicron\lambda\epsilon\mu\omicron\nu$ $\pi\omicron\iota\eta\sigma\alpha\iota$. No doubt the harder reading $\pi\omicron\iota\eta\sigma\alpha\iota$ is to be preferred.

ibid. Here occurs a very curious thing. $\aleph$ supplies $\omicron$ $\theta\epsilon\lambda\epsilon\iota$ after $\pi\omicron\iota\eta\sigma\alpha\iota$, having omitted $\epsilon\zeta\omicron\upsilon\sigma\iota\alpha$ (alone) before $\pi\omicron\iota\eta\sigma\alpha\iota$. There is no authority for this (*except* *aeth*: "signa quae voluit") nor any reason for the introduction of the words, although the correctors have not changed it. The coptic for $\epsilon\zeta\omicron\upsilon\sigma\iota\alpha$ is $\epsilon\rho\omega\iota\gamma\iota$. The coptic for $\omicron$ $\theta\epsilon\lambda\epsilon\iota$

- is ΕΤΕΡΝΕ. Balestri's *sah* = ΕΞΟΥΣΙΑ ΕΤΡΕΦΕΙΝ, while Goussen loses the ΕΞΟΥΣΙΑ.
- xiii. 6. The substitution of αυτον for το ονομα αυτου here by **N** is not approved by *copt*.
7. The omission of the first part of the verse by CAP the 1 family and *Iren* is not countenanced by **N** nor by *copt* but is by *sah*.
- ibid.* *Copt* expresses επι πασαν φυλην by "over all the tribes" in the plural, using however the word ΦΥΛΗ. **NABP** and most cursive Greeks add και λαον after φυλην (C και λαους). *Copt* drops it from similarity of ΛΑC (*lingua*) to ΛΑOC; so *Anonym* and *Auct de prom.*
8. **N*** omits ου before γεγραπται, changing the sense (*from* οὐ οὐ [common txt ὡν οὐ]). Not so *copt*, which has ΔΗ.
- ibid.* **N*** 95 114 add αυτων after names (or name); CA add αυτου. Cf. *copt* ΠΗ ΕΤΕ ΠΟΥΡΑΗ.
- ibid.* εν βιβλω (— τη) by **N*** 36 59 114. Cf. *copt* ΠΧΩΛ definite article but feeble, not ΠΙΧΩΛ.
- ibid.* + του (*ante* εσφαγμενου) all uncials and most cursives, is strongly confirmed by *copt* "he who was."
9. *Copt* says "He who hath an ear to hear let him hear." Not expressed by Greeks.
10. — δει αυτον, and αποκτανθησεται (for αποκτανθηναι) by *syr* S and *gig* is found to be the construction of *coptic*. A^{er} omits δει. No Latins omit.
- ibid.* The closing clause is quite different in *copt*, omitting ωδε, and substituting at the end "blessed is he." Cf. *aeth* + et non admirandum satanae. No others wish to change this.
12. Compare the first clause in *copt*. Not so read by Greeks.
- ibid.* προσκυνν (— ινα) for ινα προσκυνησωσι by **N** compares exactly with *copt* and *sah* and *latt* (except *gig Prim Iren Anonym*).
13. επι (*pro eis*) of 56 119–123 and B *etc.* may be compared to *copt*, the same word ΖΙΧΞΗ being used for the επι of all in the next verse.
14. "ut faciant" of *gig* for ποιησαι *sec.* finds an exact equivalent in the *copt* ΧΕ, and an echo in **N** which (alone) adds και before ποιησαι.

- xiii. 15. — *να και λαληση η εικων του θηριου*. *Copt* [*non sah*] is also omitted by *syr* S and (Σ) and *Hippol.* and by fourteen cursives, including 14–92, 23–55. But all our uncials (except C) and including **Σ**, with *Iren*, confirm it.

The following clause in *coptic* is completely turned round, “And to kill” taking the place of *και ποιηση* at the head of the sentence. I do not find that this obtains among any Greeks, but *να sec.* is omitted by **Σ**(C)ABP *etc.* *syr* S *gig Hipp etc.*

16. After *δουλους* the construction in *coptic* is different and *δωση αυτοις χαραγμα* is expressed by **ⲉϣⲉⲣⲱⲗⲅⲟⲩ**. The *coptic* runs (without *και να*): “He shall mark them in their right hand with their forehead.”

The others do not change this phrase. Some of the Latins seem to be nearer.

- 17 *init.* — *και* **Σ***C and some curs.; *syr Hipp (bis) Iren* and *Anonym* go with *copt* and *sah* and *latin* against the rest.
ibid. *μηδεις* (*pro μη τις*) of the Egyptian codices 34–35–87 seems equivalent of both *copt* and *sah* “no one,” and *copt* and *sah* use different words, each language however expressing “not anyone.”

- ibid.* The order of **Σ** 38 only

το χαραγμα του θηριου η το ονομα αυτου

is exactly the order of *copt*:

ⲱⲱⲗⲅ (– το) ⲡⲧⲉ ⲡⲓⲑⲏⲣⲓⲟⲩ ⲧⲟⲓ ⲅⲓⲱⲧⲉ ⲓⲉ ⲡⲉϣⲣⲁⲛ.

36 also agrees but says *και* for *η*.

C^{gr}, with *Lat* and *Syr*, seems to agree better with *sah* here.

A close examination of this passage will show enough variation among other documents to make our point as to **Σ** and *copt* stand out all the clearer.

18. *Copt* says “(The) wisdom (is) here,” against Greek and Latin order, but *sah* retains it with **ⲡⲁⲓⲡⲙⲁ ⲡⲧⲥⲟⲫⲓⲁ**.
ibid. *ο εχων τον νουν* is our received text. Nearly all Greeks however omit *τον*. 28 reads *ουν* for *νουν*; but **Σ*** reads *ους* with only 16–39–69–102. *Copt* and *sah* both play the variation **ⲅⲏⲧ** (= heart). Now **ⲅⲏⲧ** and **ⲅⲏ** can mean almost anything connected with *animus* or with the viscera, but not with *ους*. **Σ** seems to have run wild here.

- xiii. 18. **Σ** (and 62/3 72) with *syr* **S** omit *και ο αριθμος αυτου*. Not so *copt*.
- xiv. 1. *και ιδου* is omitted by *copt* and *gig* but retained by Greeks and by *sah*.
- ibid.* + *το (ante αρνιον)* most Greeks as well as *copt* and *syr* **S**.
- ibid.* + *το (ante γεγραμμενον)* by **A** alone, may be the equivalent of *copt* **εϥϥϥΗΟΥΤ**.
2. *Copt* omits *ως φωνην υδατων πολλων και* but not **Σ**.
- ibid.* **Σ** omits *μεγαλης* after *βροντης* but not *copt*.
- ibid.* *Copt* says "and the voice which I heard was like to harpers" (— *κιθαριζοντων εν ταις κιθαραις αυτων*). No Greeks appear to omit the last part of the clause. (See *Prim.*)
3. *αδοντων* of 119–123 alone, *αδουσων* 100 (for *αδουσιν*) is to be compared with *copt* and *syr* [see below xv. 3].
- ibid.* *Copt* alone omits *και init.* [*non sah*].
- ibid.* *Copt* not only elides *ως* (with **ΣBP** and most) but says "in (**ϥεν**) a new song" [**Σ*** has a muddle here].
- ibid.* For *μαθεω* "to learn" *copt* alone seems to substitute "to know" (**εεωι**) as also *sah*. No Greeks alter, but *gig* with the Latins and *Prim* says *dicere*. St. Jerome (*Apol. pro libr. contr. Jov.*) says *cantare*. **εεωι** is rather curious, followed so close by the Greek *ει μη* (which *copt* renders **εβηλ**).
4. The form *απαρχης* of **Σ** 16–39–69–102–114 (for *απαρχη*) is not agreed to by *copt* = **παπαρχη** (*sah* **πoγaπapxh**).
5. *Copt* and *sah* agree as to *ψευδος* for *δολος*; *copt*: **πoγx**, *sah*: **ταπpo**.
- Copt* and *sah* also have *γαp* with **Σ** and most cursives against CAP 12–59–67 81 100 114 *gig lux*.
- Prim* has *quia*.
- Copt* and *sah* omit the last clause with practically all.
6. **Σ***, with **B** and many Greeks, omits *αλλον* with *sah*, but all Horner's *coptic* MSS. seem to have it. It is represented by the little prefix **κε** and might be passed over (**εκεαϣτελoс**).
- ibid.* + *επι (ante τους)* is curious by **NCAP** 34–35 (*hiat* 87) and *Orig syr*; **ππh** *copt* may however be considered in this connection. On the other hand *sah* uses a double *επι* before *της γης* (**εpαϊ exω**).

xiv. 6. *Copt* varies the order, against Greek, reading λαον before γλωσσαν, but not all coptic mss. The *copt* words are so similar, ΖΑΟC, ΖΑC, that they were sure to be transposed by some. Compare *syr* S and *Prim* also.

Sah has ΖΑΟC at the end with the Greeks, and uses ΔCΠE for γλωσσαν before it (connecting by Ϻ instead of ΠEΛ as in *copt*).

Copt inserts "every" before φυλην, γλωσσαν, and λαον after its usual manner. Not so the Greeks. As N does not follow this, it is quite clear he did not *intend* to adopt coptic readings.

7. Neither *sah* nor *copt* omit λεγοντα with N.

ibid. *Copt* mss. vary between vox (CΜΗ) and sonus or clamor (Θρωον). No Greeks vary φωνη.

ibid. + αυτω before τω ποιησαντι is not written by N (see 7-16 etc.) nor αυτον τον ποιησαντα by B** etc., but compare *copt* for this αυτον.

8. *Copt* writes ΚΕΑΥΤΕΛΟC ΠΑΑΖΒ. So P etc., while N substitutes δευτερος for αγγελος with *syr*.

ibid. + αυτω of *copt* and *syr* and *Prim* is not shared by N, but N* jumps from ηκολουθησεν verse 8 to verse 9 by omission due to homoioteleuton.

ibid. But rather a pretty thing occurs here at the close of verse 8, for N^a, that early corrector, who supplies the lacuna of N*, not only agrees with *copt* in omitting η πολις and οτι above, but here substitutes πεπτωκαν for πεποτικε of all the rest and syriac. And this agrees with *boh* ΔΥΖΕΙ [*non sah*]. What more is needed to tie the *bohairic* up to N? We see N* using *bohairic* involuntarily, and then we see N^a in the same place no doubt, perhaps in the very same *cabinet de travail*, revising as a διορθωτής, or perhaps even as an αντιβάλλον, and using probably the very same graeco-coptic exemplar which N* used. This is important as regards N^a elsewhere, and I do not think this point has been brought out yet.

ibid. The order of (πεπτωκαν) τα εθνη παντα is that of 21-28-73-79-103 with *copt*.

9. For the αυτω of A (*pro autois*) unique among the Greeks (with *Prim* only of Latins) compare ΠCωC of

Horner's coptic codices BCD^{mg}EF*G against $\overline{\pi\kappa\omega\omicron\upsilon\gamma}$ of the rest and *sah*.

xiv. 9. — $\epsilon\nu \phi\omega\eta\eta \mu\epsilon\gamma\alpha\lambda\eta$ all Horner's *coptic* mss., but not *sah* nor any Greeks.

ibid. For $\epsilon\iota \tau\iota\varsigma$ *copt* reads idiomatically $\chi\epsilon \phi\eta$ and some $\chi\epsilon \pi\eta$. No Greeks, but 30-98 read $\omicron\tau\iota \textit{pro} \epsilon\iota \tau\iota\varsigma$.

ibid. — $\epsilon\pi\iota$ *sec. copt* but no Greeks nor *sah*.

10. — $\kappa\alpha\iota$ *init. copt* agrees only with greek 100. "*Bibit et ipse*" of *Cypr Jul Firm lux* agrees more closely with *sah* ($\omicron\eta$).

ibid. *Copt* supplies "wine" before "unmixed," but no Greeks.

ibid. — $\alpha\gamma\iota\omega\nu$ *copt* [*non sah*] agrees only with A 26 77* 107 108. *Sah* has $\alpha\gamma\iota\omega\nu$ and (Goussen) adds $\alpha\upsilon\tau\omicron\upsilon$ with *aeth*.

11. *Copt* order here happens to agree with *textus receptus* $\alpha\nu\alpha\beta\alpha\iota\nu\epsilon\iota$ ($\alpha\nu\alpha$) $\epsilon\iota\varsigma \alpha\iota\omega\nu\alpha\varsigma$ against the rest of the Greeks.

ibid. *Copt* introduces the next clause by $\chi\epsilon$, but thus no Greeks.

12. For $\omega\delta\epsilon$ *prim. copt* says "But he who," *cf.* 21 $\acute{\omicron} \delta\acute{\epsilon}$ (*pro* $\acute{\omega}\delta\epsilon$). *Copt* actually varies the expression: "But he who will endure with the saints," and for $\omega\delta\epsilon$ *sec.* continues "they (are they) who will keep . . ." Compare $\tau\omega\nu \tau\eta\rho\omicron\nu\nu\tau\omega\nu$ of $\aleph$ 36 38 56 95 (a notable group in this connection) for $\omicron\iota \tau\eta\rho\omicron\nu\nu\tau\epsilon\varsigma$.

ibid. fin. + $\chi\rho\iota\sigma\tau\omicron\upsilon$ *copt* (all mss.). So 21-28-73-79-80-100-103, but not *sah*.

13. For some time $\aleph$ has been rather drifting away from *copt*. Here $\aleph$ says $\lambda\epsilon\gamma\omicron\upsilon\sigma\eta\varsigma \epsilon\kappa \tau\omicron\upsilon \omicron\upsilon\rho\alpha\nu\omicron\upsilon$ for $\epsilon\kappa \tau\omicron\upsilon \omicron\upsilon\rho\alpha\nu\omicron\upsilon \lambda\epsilon\gamma\omicron\upsilon\sigma\eta\varsigma$, whereas *copt* does not use this order but *SAH* does! *Copt* also amplifies the previous clause by writing: "And I heard *another great* sound"; not supported by other authorities.

ibid. — $\gamma\rho\alpha\phi\omicron\nu$ all coptic mss. but two, and also *sah* (Goussen) which is *mut* immediately after. So also only 18 31 of Greeks.

For $\alpha\pi\alpha\rho\tau\iota$ 21-28-73-79-103 write $\alpha\pi\omicron \alpha\rho\tau\iota$. *Cf.* *copt*: $\iota\chi\chi\epsilon\eta \dagger\pi\omicron\gamma$.

Coptic pauses at $\alpha\pi\omicron\tau\iota$. And continues:

"Saith the spirit, that" ($-\nu\alpha\iota$) = $\epsilon\chi\omega \overline{\epsilon\epsilon\epsilon\omicron\varsigma} \overline{\pi\chi\epsilon\pi\iota\pi\eta\alpha} \chi\iota\eta\alpha$. Here our friend $\aleph^*$ joins us, omitting

ναι, and maintaining the order of *text. rec.* λεγει το πνευμα. Only 16-39-69-102 also omit ναι (33 and 88 substitute και for ναι).

- xiv. 13. But now *copt* strikes out with an amplification, only part of which is witnessed for by any Greeks. For “*ἵνα αναπαυσωνται εκ των κοπων αυτων*” *copt* says “That they may rest themselves *henceforth* from (in) their toils *of their works*.” No Greeks do this, but 14-92 halve the conflation by writing *απο των εργαων αυτων* for *εκ των κοπων αυτων*.

The Latin here uses *a laboribus suis*. It does not therefore look unlike an assimilation to a previous Latin which *copt* here indulges in, but amplifies. Our friend **N** is rightly silent here, retaining *εκ των κοπων αυτων τα γαρ εργα αυτων ακολουθι μετ αυτων*, while *copt*, having put in *εργων* above, runs on: “(which) shall walk after them.” A possible survival of this occurs in 39, reading *ακολουθων. Comitantur* for *sequuntur* by *Prim.* And not content with this, all Horner's coptic mss. add a gloss: “*and that He may guide them down to a fountain of water of life.*”

14. — και ιδου *copt.* No others. But, noteworthy fact, **N** omits και ειδον.

Now if any others made any change, my contention for insensible assimilation to coptic by **N** might not apply, but here I think I may say we can put our finger again on a *mental process* of **N**. He looks at his Greek and sees *και ειδον και ιδου*. Before starting to write, he glances at the coptic and sees **ΟΥΘ ΔΙΝΑΥ**, then starts to write *και ειδον* (= **ΟΥΘ ΔΙΝΑΥ**), but the *sound* of **ΔΙΝΑΥ** in his mind causes him to write *ιδου* instead of *ειδον*; glancing back at the Greek he sees *και ιδου* (following *και ειδον* which he misses) and is satisfied. This seems a very simple and yet very adequate explanation to me of many things which cannot be accounted for otherwise.

Syr S also omits *και ειδον* with **N**. So that we can take our choice of assimilation to the syriac column of his exemplar (see other instances elsewhere) or of this mental process *ex copt.*

In **N**'s copy, if *και ειδον* was present, it would be

written *και ιδον* (as CA), which still further confuses the eye, and probably led first to omission by *syr S*.

None of the Latins appear to omit either phrase.

- xiv. 14. — *της κεφαλης copt.* *Copt* says merely “there being a crown of gold *υπον him.*” Not followed by **ⲛ** or any others [*sah* continues mute until xvi. 12].

ibid. — *και ult. copt* alone.

15. For *εν μεγαλη φωνη* of *text. rec.* nearly all Greeks have *εν φωνη μεγαλη* (I has *μεγαλη τη φωνη*), but *copt* goes with *text. rec.* order, *εν μεγαλη βοη*.

ibid. + *λεγων (ante τω καθημενω) copt.* No Greeks.

- ibid.* While *syr S* and **Σ** shorten the reaping clause by omitting *οτι εξηρανθη ο θερισμος της γης*, *copt* does the same but supplies *the earth* in the previous clause, thus: “because the hour of (the) reaping of the earth came.”

For *του θερισαι* note that **ⲛ** 38 41–53* substitute *του θερισμου* and compare *copt* **ⲡⲧⲉ ⲡⲱⲥⲉ**, noticing the article **ⲡ**. But **ⲛ** does not add “of the earth” here.

16. — *και εθερισθη η γη copt.* No Greeks.

17. It is rather curious that here 34–35–87 and 26–107 should write *αγγελος αλλος*, for *αλλος αγγελος*, when *copt* as usual prefixes **ⲕⲉ** to **ⲁⲩⲧⲉⲗⲟⲥ**.

ibid. *Copt* omits *του ναου του εν*, reading *εκ του ουρανου*. Apparently no Greeks (30* only).

ibid. — *και αυτος copt.* Cf. 98 [non 30]. But 30 and 98 are sisters, so that between them they give what lurked in their exemplar!

18. — *επι 38. Cf. copt.*

ibid. For *κραυγη μεγαλη copt* has “*εν* (with cursives only) *μεγαλη βοη*” (or *κραυγη*) with CP and most Greek cursives.

ⲛAB *syr S* *gig h* 31 38 44 52 61 82 95 however substitute *φωνη* here. So that **ⲛ** was not by any means slavish to his coptic. No Coptic mss. have **ⲕⲱⲛ** here as some of them elsewhere.

ibid. — *οτι ηκασαν αι σταφυλαι αυτης copt* and only Greek 50 102*.

19. For *εις την γην copt* writes **ⲉⲡⲕⲁⲣⲓ** “against the earth.” Now **ⲛ** 38 97 (*syr S*) write **ⲉⲡⲓ** *της γης*. Whence this *επι*? I call attention to **ⲉⲡⲕⲁⲣⲓ** which is not in itself

ΕΠΙ ΚΑΡΙ as Greek, but Ε ΠΙ ΚΑΡΙ against or “*towards* | *the* | *earth*,” but *looks like* Greek επι. [*Sah* wanting.]

- xiv. 19. The order of 34–35–87 την ληνον την μεγαλην του θυμου του θεου is evidently intended to copy the order of *copt*:

ΕΤ ΠΙΩΤ ΠΩΡΩΤ ΠΤΕ ΠΕΜΒΟΝ ΜΦΤ

although μεγαλην here precedes ληνον. But in both cases it is moved back from the end of the verse.

20. — απο (*ante σταδιων*) *copt*. No others; but *copt* prefixes ΠΟΥ to γΩ.

ibid. N* with 26–107 (against the other three family mss. 41–42–53) and *syr* S substitute διακοσιων for εξακοσιων without other support. *Coptic* is plain with 𐩨 for 600, while in Greek it is the same. Two hundred in Coptic and Greek would be 𐩨. The confusion must be between the symbols 𐩨 for 600 and 𐩨 for 20 (Gk and Copt). It might arise from the *Latin* misreading 𐩨 for 𐩨, hardly from the syriac.

- xv. 1. *Copt* transposes μεγα and places it after αλλο, thus: ΕΚΕΠΙΩΤ. No Greeks.

2. *Copt* adds (as often) παντας before νικωντας. No Greeks.

ibid. *Copt* says Ε | ΠΙ | ΘΗΡΙΟΝ for εκ του θηριου and continues ΠΕΜ ΤΕΤΩΓΚΩΝ for και εκ της εικονος αυτου. Note that N (with 7–16–39–45–69–102–104, 38 and 98) omits εκ here, and *cf. Lat*: vicerunt bestiam et imaginem illius.

ibid. *Copt* omits εκ του χαραγματος αυτου with most.

ibid. *Copt* continues ΠΕΜ ΤΗΠΙ ΠΤΕ ΠΕΡΑΝ. Note 18 only seems to elide the third εκ.

ibid. The last clause for εχοντας κιθαρας του θεου runs in *coptic* ΕΡΕΟΥΟΝ ΖΑΠΚΥΘΑΡΑ ΠΤΕ ΦΤ ΧΗ ΠΤΟΤΟΥ, which Horner renders simply “*having harps of God*.” The Egyptian group 34–35–87 with 36 have an addition after ναλινην and before εχοντας of την μεμιγμενην πυρι, evidently repeated from the beginning of the verse. Coptic does not have this nor do I see how the coptic here could have engendered the greek, for ΕΜΜΟΥΧΤ ΦΕΝ ΟΥΧΡΩΜ does not resemble ΧΗ ΠΤΟΤΟΥ, only one letter being similar.

3. While above at xiv. 3, N did not read αδοντας for αδουσιν, here it does with 119–123 only. This seems to agree

with *copt* and *syr* and the latins *h Prim, vg*, [*non gig Cyp̄r*], but these have *et cantantes* with the Greek, while *copt* suppresses *καὶ init.* This again is noteworthy for **N** connecting with *Latin* and *Coptic*.

Coptic here changes the order, making it "the song of the Lamb and Moses (**ⲙⲱⲩϥⲥⲏⲥ**) the servant of God," instead of "the song of Moses the servant of God and the song of the Lamb," thus suppressing "the song of" in one place. The Greeks do not do this nor change the order, but 34-35-87, curiously enough, give us *φωνην* for *ωδην sec.* before *του αρνιου*. The *coptic* is clear **ⲡⲓⲧⲱⲗⲏ**. I do not know how 34-35-87 got this. The *sahidic* is missing, but an *arabic* gloss in a *coptic* ms. says: "*Sah.* they sing the song of Musa the servant of God and the song of the lamb," so that it did not come from *sah*.

- xv. 3. *Copt* again changes the order of *μεγαλα και θαυμαστα τα εργα σου* to "Great are thy works and they are wonderful"; continuing, "Lord God the Almighty, the righteous," thus divorcing *δικαιαι* from the next clause and inserting it here as a direct attribute (**ⲡⲓⲑⲙⲏ**) to God. No Greeks do this (see 44). Observe however how it might have crept in from the *Latin*, for *gig* continues "juste et vere viae tuae." It was only necessary in an old *Latin* uncial to read *juste* following *omnipotens* ("domine deus omnipotens juste") to account for this in the *coptic*. See how they all hang together!

Copt continues "all thy ways are truth," repeating **ⲑⲙⲏ**, (**ⲡⲉⲕⲙⲱⲓⲧ ⲧⲏⲣⲱ ⲗⲁⲡⲙⲉⲑⲙⲏ ⲡⲉ**), "(the) king of the nations."

The Greek is "ο βασιλευς των αγιων." Notice first that **N*** says *βασιλευ* (— *ὁ*), which is again a possible mental process from *copt* **ⲡⲱⲩⲣⲟ**, where, although the weak article appears, the end is suggestive of *βασιλευ* coupled with a natural mental attitude of "O King," while a *Latin* might have slipped in "Ô Rex" [as codex *b* did at Luke xvi. 24 "o. pater" (*Buchanan*, new edn. of cod. Veron., Oxford 1911, pp. xvi., 149)].

Next observe a good deal of difference of opinion as to *των αγιων*. **N^aABP** and nearly all cursives agree with

coptic, substituting *των εθνων*, but **N***, with **C** and three notable cursives, 18 56 95, together with *syr S* and **Σ** *arm* and *Vulgate* = των αιωνων. *Am* however plays a variation with *caelorum* for *saeculorum*! *Gig Cyp* and *Ambr* are content with *gentium*, but *h* and *Prim* say *omnium gentium*, which even the *coptic* does not indulge in (*contra consuetudinem*). **N*** changed *αιωνων* to *εθνων*, but seems again to have wished to make it *αγιων*.

At any rate, in all this muddle we see that the *Vulgate's saeculorum* has the very respectable support of **N*****C** 18 56 95 *syr S* and **Σ**. *αιωνων* and *εθνων* are not similar in syriac nor to be confused, nor in *coptic*. So that **N*** *etc.* seem here to be connected only with the *Latin*.

xv. 4 *init.* Prefix *some* *coptic* mss. **ΟΥΘΩ**. So 36 only.

ibid. The *coptic* expresses the opening phrase:

ΠΙΛ ΕΤΕΝΝΕΓΕΡΘΟΤ ΘΑΤΖΗ ΑΠΟΤ.

It will be observed that no Greeks have followed *copt* in its composite verb-form (**εργοτ θατζη** "to fear before"); and it can also be seen how the Gk. *σε* is almost obliterated in **Ε ΤΕΝ ΝΕΓ** or **ΕΤΕ Ν ΝΕΓ**. This *σε* is omitted by **CABP 1** *etc.*, but it is noteworthy that instead of *τις ου μη φοβηθη σε κυριε*, **N** 95 write τις σε ου φοβηθη bringing *σε* immediately after *τις*, and causing the Greek *μη* to disappear (*cf. syr*) although **ΑΝ** after **εργοτ** is present in *some* of the *coptic* mss.

ibid. Only 28 says **ΚΟ** for **ΚΕ** (*cf. copt* **ΟΟ**).

ibid. 95 repeats *τις ου* before *δοξασει*, but in this appears alone.

ibid. *Copt* omits altogether *οτι μονος οσιος*. *Sah* is wanting, but arabic glosses in *coptic* mss. say it was present in *sah*. There is some confusion and variation as to this phrase in Gk. mss.

ibid. *Copt* says "worship thy name" for "*προσκυν. ενωπιον σου*." No Greeks have this, but **A** 46=88=101-59 95 add *κυριε* after *ενωπιον σου*. This *could* occur from misreading *coptic* **ΧΕ** as **ΚΕ**, for **ΧΕ** immediately follows **ΑΠΕΚΡΑΝ** introducing the last clause.

ibid. **N** (alone) adds *ενωπιον* in this clause, possibly suggested by the *copt* **ΟΥΩΝΩ ΕΒΟΛ**.

xv. 5. *Copt* omits *και* before *ιδου*. Not so the Greeks, although they elide *ιδου* which *copt* has very definitely: **ΖΗΠΠΕ**.

6. + *οι* (*ante* *εχοντες*) of CA *etc.* = *copt*.

εκ του ναου is lost by B and a company of cursives including 34-35-87. This may be due to its being set back by *coptic* as in greek 25-58-70-78-84-94 and *syr* S: "*εκ του ναου οι εχοντες τας επτα πληγας.*"

The same word for *ναος* in vv. 5 and 6 is used by *copt* **ερφει**, although Horner translates ver. 5 *tabernacle* and ver. 6 *temple*; while a few Greeks (10-49-77-91-96-110 and 56 *Compl.* [*non* 17-37]) substitute *ουρανου* here for *ναου*.

ibid. The + *οι* *ησαν* before *ενδεδυμενοι* of B and many cursives (including 34-35-87) may be compared to *copt* **εουον ζανζβωσ**. Surely, if *Σ* had *intended* to copy *copt* he would have done this too.

ibid. Now as to the important part of *λιθον* or *λιων* in this verse. It is to be observed that *Σ* is very definite with *καθαρους λινους λαμπρους*. Coptic uses **πιαυ** for linen although it has many other words to express flax and the products of flax. The trouble might have come from **ζιωτου** which I take it means "*super eos*" [the phrase is **εουον ζανζβωσ πιαυ τοι ζωτου**] and here we have a clue, for it has a kind of resemblance to **ζιωσι**, which would involve *lapis*, favoured by the Greeks CA.

ibid. *επι* (*pro περι*) of 21-28, 62/3-72, 73-79-103 agrees with *syr* S, and *copt* (**εχεν**). (It is rather curious to see how the 1 family divides here, for while 62/3 writes *επι*, 1. 12 omit the word.)

ibid. *επι αυτων τα στηθη* *copt* says, supplying **του**. So *syr* S and *Σ*, but no Greeks.

7. Here the dropping of *έν* by *Σ** and a good many cursives, of *επτα sec.* by *Σ* and 18 *fu* only, is not supported by *copt*.

At the close however all *copt* MSS. add *αμην* with only *Σ* 12-46=88=101-59 28 and *syr* S.

And *copt* says "unto age of the age" with 23-55 which often sympathise. As a matter of fact some *copt* write **ωλαεπερ πτε πιεπερ** with 23-55, while others make it **πιεπερ, των αιωνων**, as Horner's text. It is quite

evident however from where 23-55 got their *εις τον αιωνα του αιωνος*.

xv. 8. The unique order of **Ν** here “*εις τον ναον εισελθειν*” for *εισελθειν εις τον ναον* is *not* supported by *copt* which has **ⲛⲓ ⲉϣⲟⲩⲛ ⲉⲓⲓⲉⲣⲡⲉⲓ**, although repeating this *coptic* aloud “*ni ekhoun epierphei*” really almost corresponds to the sound of **Ν**’s greek order.

xvi. 1. The order *μεγαλης φωνης* of CAB and about a third of the cursives agrees with *copt*. As **ΝP** do not join nor 34-35-87 nor other important documents I take it that the original Greek order is *φωνης μεγαλης* as in the *textus receptus*.

ibid. *ουρανον* for *ναου* of 13-23-55 only (comprising this entire family group here) is witnessed to by all the Coptic mss. and three Latins. We may safely say that 13-23-55 then derive plainly from a graeco-copt. Such proof has never been offered before. It is new and valuable. Horner quotes “13 demid. tol. lips. ar^e,” but he did not know that in 13 it was no accident. Our family groups are now proving of considerable importance, as all three mss. of this group are agreed here and *no other Greeks*. It is an old error of *copt*.

ibid. — *επτα* (ante *αγγελους*), *copt*. No Greeks, and arabic gloss in *copt* says it is present in *sah*.

ibid. — *και* (ante *εκχεατε*) is witnessed to by both 1 and Compl. groups and *gig* with *copt*.

ibid. *Copt* does not have “seven vials” with **ΝCA etc. syr S gig**, but says “your vials.”

ibid. Instead of *εις την γην* *copt* merely says “below” “**ⲉⲡⲉϣⲏⲧ**,” that is some *copt* mss. and Horner text. Others (quite a large number) say **ⲉⲡⲑⲟⲟⲩⲧ** or **ⲉⲡⲑⲟⲟⲩⲧⲉⲛ**. There is an old corruption here. And one ms. conflates **ⲉⲡⲉϣⲏⲧ ⲉⲡⲑⲟⲟⲩⲧⲉⲛ**. Latin *h* omits *εις την γην* altogether.

2. + *αγγελος post πρωτος* 12 21-28 34-35-87 36 59 73-79-80-100-103. So *copt*. [**Ν** is missing, owing to an omission, from *και απηλθεν in it.* up to and including *την γην*, which may very likely have something to do with the omission of *την γην* in verse 1 in the coptic.]

xvi. 2. *και sec.* is omitted by 59 (which has coptic sympathy) as by *copt.*

ibid. For *επι την γην copt* writes *ΕΞΕΝ ΠΙΚΑΖΙ.*

For *εις τους ανθρωπους* *ΘΕΝ ΠΙΡΩΛΙ.*

ibid. Notice that for *κακον και πονηρον copt* supplies only one adjective (*εφθωον*) while A 123* omit *κακον* and 119 (sister of 123) omits *και κακον*. This is very significant as to A. Note also that *Σ* alone varies the order *πονηρον και κακον* and the picture of *ΣΑ* consulting coptic is complete. No others change, except 59, which indulges in *χαλαιπον* for *κακον* in its text, apparently an attempt to *describe* the plague-sickness.

ibid. Coptic order confirms *προσκυνουντας τη εικονι αυτου* which nearly all Greeks have, and *Σ* 17 119-123 use the accusative *την εικονα αυτου*. It may be interesting to enquire *why* here (and elsewhere) such things happen as these changes of case in a few MSS.

3. *Σ** omits the first part of the verse, substituting *εις*, without authority.

ibid. Again 59 comes in (with 91 104 only) in supporting *επι* of *copt* (*ΕΞΕΝ*) for *εις* of the rest before *την θαλασσαν*.

ibid. *Σ* writes *ωσι* for *ωσ*. *Copt* *ⲙⲉⲫⲣⲏⲧ* (phreti).

ibid. *Copt* order is *ψυχη πασα*. No Greeks.

ibid. *Copt* retains *ζωσα* omitted by a number of cursives including 34-35-87. CA 95 say *ζωης* but *copt* *ⲉⲧ | ⲟⲛⲟ*.

ibid. For *εν τη θαλασση*, *Σ* (alone) says *επι της θαλασσης*. Note that while *ΘΕΝ* is used by *coptic* (= in), it has a wider significance and means "among," so *ΘΕΝ ΠΙΡΩΛΙ* "among the men" (Mallon, p. 158). Here *Σ* actually changes the sense. Every living soul perished on the sea, or IN the sea are two very different things. *Σ* may have dwelt on this verse and looked at the coptic, some of whose MSS. substitute *πιεωον* for *φιοι*, while one conflates with *ΘΕΝ φιοι πιεωον*.

ibid. The differing order of *εν τη θαλασση απεθανεν* of 21-28-73-79-100 only occurs in *one* Coptic ms.

4. *Copt* has *αγγελος* with the minority Greeks.

ibid. *επι pro eis prim.* of *copt* agrees with 18 31 100 *vg Prim*, but the second *εις* (or *επι* of 18 31) is suppressed by *copt*,

which uses the usual **πρω**. Note that **NCAP** 10-17-21-49-77-91-96-110 59-67 73-79-81-100-103 95 114 all omit **εις sec.** (while in the commentaries of 49 and 59 they have **ἐπι των υδατων**). One coptic MS. supplies **εχει secundo loco**.

xvi. 4. The little prefix **αυ** to **αυερσος** seems to point to **εγενοντο** of A 36 56 95 100 *syr gig h Prim*, as against **εγενετο αιμα** of the rest.

5. Some *copt* omit **και init.** No Greeks.

ibid. Alone 95 adds **του επι** after **αγγελου**. This might come in various ways from *copt* (**επιαγγελος ητε πιμωον**) and it is clear that the eye of the scribe of 95 also wandered in and out over a graeco-coptic MS.

ibid. — **κυριε copt** with most [two coptic MSS. have it].

ibid. *Copt* (all MSS.) omits **και ο οσιος** with 123 only [*sah* (still missing) does not, according to gloss in a coptic MS., but with **NP etc.** suppresses **και**, reading “the holy,” not with **CAB** who suppress **και ο**]. There is some division of opinion here among the Greeks, but none omit outright except 123, nor do the Latins.

There is however no justification for 56, who adds **και ο αγιος** after **οσιος**, nor for 59, who adds **εν τοις εργοις σου** after **οσιος**.

6. **N** says **αιματα** for **αιμα primo loco** with 16-39-69-102 and 36 but *not copt*, all MSS. appearing to read **πισπος** or **πσπος**.

ibid. Some of the coptic MSS. substitute *martyrs* for **αγων** and so Horner's text. Six of them do not, and the arabic gloss says the *sahidic* also read “the saints.” No Greeks or Latins or *Syr* support **μαρτυροι**. *Syr S* alone with greek 32 and 109 (*gr et arm*) invert the order **προφητων και αγων**.

ibid. — **και sec.** by 40 is the coptic way of reading (most MSS.).

ibid. **N** changes the order to **αιμα εδωκας αυτοις πειν** for **αιμα αυτοις εδωκας πειν**, and although this is not the exact coptic order it is nearer than that of any other Greeks = *syr S* and *gig*.

Coptic writes :

ακ† σπος πωον εω	}
εδωκας αιμα αυτοις πειν	

- xvi. 6. Nearly all Greeks omit *γὰρ* with *copt*, but only 16-39-69-102 and 36 prefix *οτι* (with *copt* *ⲭⲉ*) to *αξιοι εισι* (*Prim* quoniam). *ⲛ* however adds *οπερ*, meaning "who indeed are worthy."

The mind of *ⲛ* is always interesting to follow, as he sticks piously to his task. But *ⲭⲉ* must have suggested this "*qui quidem*." Cf. also *am lips* who supply *ut* before *digni sunt*.

7. Of course *copt* omits *αλλου εκ* with all Greeks. This "alterum ab altari" of Vulgate Latins seems to me undoubtedly a mere conflation of *gig*'s error of alterum (he writes no more than this) for altarem. *Prim* says *aliam vocem*, to turn the difficulty, I suppose.
- ibid.* Again *copt* seems to couple *δικαιος* with *θεος* following *παντοκρατωρ* (*vide supra*) and to divorce it from *κρισεις* by eliminating *δικαιαι* and substituting *παντες*, thus: "*Yea Lord God the Almighty the righteous all Thy judgments are true*." Some *copt.* MSS. omit "*all*." No Greeks do this nor Latins (as *vera* here agrees with *judicia* and is not *verae* as at xv. 3 with *viae* where *gig* wrote "*juste et vere viae*" confounding for others *juste* with *justae*).

Only 14 [*non* 92] omits *και ult*.

Nor does *ⲛ* here change *κυριε* to *κυριος*.

8. While CABP omit *αγγελος*, *ⲛ* does not, thus agreeing with *copt*. The Egyptian group 34-35-87 also retains it, with *vg* some latins and *Prim*.
- ibid.* For *καυματισαι τους ανθρωπους εν πυρι* *copt* writes: *ⲉⲉⲣⲕⲁⲩⲙⲁ ⲉⲭⲉⲛ ⲛⲓⲣⲱⲙⲓ ⲉⲛ ⲟⲩⲛⲓⲱⲧ ⲛⲕⲁⲩⲙⲁ*.

This emphasis of *ⲉⲭⲉⲛ* does not appear elsewhere, while *ⲛ* 81 actually drop *εν* before *πυρι* with one coptic MS. "B," and 18 with *syr* S drops *εν πυρι*, for which *copt* substitutes *εν μεγαλω καυματι*, using the Greek word *καυμα*, and agrees with *Anonym*, "*ustione magna*."

9. In this following verse *copt* drops *καυμα μεγα*. This is quite significant, for among the Greeks *καυματι μεγαλω* is here substituted for *καυμα μεγα* by 18 21-28-73-79-80-81***-100-103 (*aestu magno latt*). So there was an ancient muddle of punctuation here. *Anonym*, having agreed with *copt* above "*ustione magna*" in verse 8, agrees again here omitting entirely *aestu magno*.

Σ here steers a clear course, but I think a reference to the original gives away the secret, for *εκαυματισθησαν* is there found so divided that it gives to the eye *καυματι* only on one line, thus :

πυρι και *εκαυματι*
σθησαν οι *ανοι* *καν*
μα *μεγα* και *εβλα*

xvi. 9 *fin.* Most Coptic MSS. substitute *ⲙⲉⲫⲧ* for *αυτω* (but six do not) and so Horner text, without other authority.

10. Here Σ joins the other uncials in omitting *αγγελος*. Not *copt.*

ibid. For *εκ του πονου*, Σ, with 17 67 only, substitutes *απο*. Compare the *εβολθ θει* of *copt.*

11. For this *απο του πονου* of verse 10, *εβολθ θει πιϛκαϛ*, *copt* repeats exactly the same in this verse for *εκ των πονων αυτων*.

Note that 56 62/3 and 72 adopt this singular *εκ του πονου* while retaining *αυτων* (which 108 only drops). The conjunction of 56 62/3-72 here is interesting; 56 we know already favors *copt* to some extent, and we have shown that 62/3-72 occasionally come away from the rest of the 1 group in the same direction.

ibid. Another muddle follows, which Σ recognises. He elides *και εκ των ελκων αυτων*, with 87 [*non* 34-35] 43 67 and 109^{gr*} (109^{arm} *εκ πονου χολου*) and also omits *εκ των εργαων αυτων* (with *gig*). Σ writes :

και *εβλασφημη*
σαν τον θν τον ου
ρανου εκ των πο
νων αυτων και ου
μετενοησαν

I think what happened was this. From the fourth line down his copy really read

νων αυτων και
εκ των εργαων
αυτων και ου
μετενοησαν
εκ των εργαων
αυτων

If we assume *εργων* by Σ with *copt* for *ελκων* it gives

Σ two lines with *εκ των εργαων* and accounts for the omissions.

[*Primasius* does not give the verse, and *Anonym* is very short: "et paenitentiam non egerunt."] Now *copt* substitutes *εργων* for *ελκων* in the first clause, and adds *πονηρων* to *εργων* in the second clause.

The syriac is clear.

[Here *sah* begins for part of verse 12.]

xvi. 12. *Copt* has *αγγελος*, but *sah* omits with ΣCABP and most Greeks [*sah* only runs to *ευφρατης* and then breaks off (to verse 17)].

— *τον ante ευφρατην* ΣBP is not shared by *copt*, which has the strong article ΠΙ, while *sah* has Π, as often before proper names.

ibid. — *αυτου sec.* by 1-12-46=88=101-59-67 36 81 114 is shared by *copt*.

13. Σ* omits *εκ του στοματος του δρακοντος και εκ του στοματος του θηριου και*. No doubt by error; similarly C 9-27 39 44-52-82 omit *εκ του στοματος του δρακοντος και*; and 16 36 omit *και εκ του στοματος του θηριου*. This last is omitted by one coptic ms. H^{copt}. So we see that these Greeks merely made blunders from the repetition of *στοματος*, and the coptic checks Σ nicely here.

ibid. We have already seen that Σ prefers *ωσι* to *ως* (*vide supra*) when looking at coptic *ⲙⲉⲃⲣⲏⲓ*. Now, Σ* writes *εἴωσει βατραχους* (merely changed by Σ^a to *εἴωσει βατραχοι*) for *ομοια βατραχοις*. So that the final ⲓ in the coptic word seems really to have caught his ear.

14. *Copt* omits *εκπορευεσθαι*, saying "doing signs from among (*ⲉⲃⲟⲗ ⲉⲛ*) the kings of the earth." So that Σ's *εις τους βασιλεις* for *επι τους βασ.* does not seem well taken.

ibid. As to *της γης και* and *της οικουμενης ολης* see the collation and note 56 59 109^{am} and *syr* S. *Copt* writes "of the earth," omitting *και της οικουμενης ολης*.

ibid. Both Σ and A omit *εκεινης* with 14-92 38 and 95 *Tich gig Anonym* and *vg* (against *Prim* and *Auct de prom* of Latins) with all coptic mss. [*hiat sah*], while A 95 of Greeks gives the coptic order *της μεγαλης ημερας* (— *εκεινης*).

- xvi. 16. — τον (*ante τοπον*) **N** 62/3 72 (*latt*) is the reading of *copt* (some MSS. : **ΕΥΥΑ** = **ΕΟΥΥΑ**, others **ΕΠΙΥΑ**).
A appears to go wild here with ποταμον, yet a sight of the coptic with **πι** might have led to this.
17. [Here *sah* begins again.] — αγγελος *sah* (*non copt*) with AB *etc.* **N*** substitutes οτε for ο εβδομος αγγελος.
επι for εις by **NAB** *etc.* is read by *copt* (**ΕΧΕΝ**).
ibid. *Copt* says “and he cried a great sound.” The Greeks do not vary from και εξηλθεν φωνη μεγαλη, nor *sah*, but A and some omit μεγαλη, as apparently does *sah*.
- ibid.* — του ουρανου *copt* and *sah* and A 14-92 95 *syr* S ; (**N** omits τον ουρανου, but also απο του θρονου, substituting του θεου for the whole ; we may assume however, I think, that his text lacked του ουρανου.)
18. ανθρωπος εγενετο *pro* οι ανθρωποι εγενοντο A, and εγενετο ανθρωπος only 38. So exactly *copt* with **ρωυι**, while *sah* distinctly **περρωυι**.
- ibid.* — τηλικουτος σεισμος ουτω μεγας *copt* alone, but not *sah*.
19. **N*** alone η πολις for αι πολεις with *latt*. Compare *copt* **νιβακι** clearly αι πολεις, but **νι** to the *ear* is close to Aleph’s Η, while *sah* not **υβακι** but actually **υπολις**.
- ibid.* του δουναι for δουναι **N** and a few (21-28-73-79-80-100-103 22** 47) Cf. *copt* **ε†** (*ut daret Prim*).
- ibid. fin.* — αυτου **N** alone (*rescript* in 123) and *gig*, with *coptic* exactly! [*Hiat sah*.]
20. “And the mountains found not *their place*.” *copt* alone.
21. “And stones as of talents in weight” *copt* alone. But *Prim* = “*talenti ponderis*” (— *ως*). **N*** (*suppl. ipse*) 18 40 omit *ως*.
- ibid.* “came from out of Heaven” *copt* for καταβαινει εκ τ. ουρ. Cf. εγενετο of *syr* Σ (“*ruit*” *Prim*).
- xvii. 2. εποιησαν πορνιαν *pro* επορνευσαν **N** alone. Cf. *copt* : **αυερπορνευιη**.
4. For the και τα ακαθαρτα της πορνιας αυτης και της γης of **N** alone, compare *copt* where αυτης and της γης find a place, while A *etc.* give αυτης, and B *etc.* give της γης.
6. — την *ante* γυναικα 35-87 (*hiat* 68) = *copt* and *latt*. **N*** 38 say τω αιματι for εκ του αιματος *prim*. This with *latt*. This agrees with Horner’s translation “with the blood” ; the coptic is **εβολ θεν πιςνοq**, which can

clearly agree with the ordinary Greek *ἐκ του αιματος*. Why therefore should we try to connect **Ν** with a coptic form? That is very simple. Coptic follows this with **ΝΕΜ ΕΒΟΛ ΖΕΝ ΠΝΟΘ ΠΤΕ ΜΑΡΤΥΡΟC** in the second place, which not only justifies Horner's "with" in the first place, but connects **Ν*** 38 with this. They write *τω αιματι των αγιων και εκ του αιματος των μαρτυρων*.

- xvii. 6 *fin.* *Copt* omits *ιδων αυτην θαυμα μεγα*. 14-92 omit *αυτην*, while **Ν** 38 *syr* S alone vary the order to *θαυμα μεγα ιδων αυτην*. There must be a connection and a reason for this. Notice how it occurs. *Copt* merely says "And I wondered." **Ν** says "And I wondered a great wonder," adding *ιδων αυτην* afterwards. *Copt* expresses "I wondered" by **ΔΙΕΡΩΦΗΡΙ**.

8. — *και sec.* of *copt* agrees with *syr* S.

I call attention to this because following immediately we get the *θαλασσης* for *αβυσσου* of *syr* S alone (which it does elsewhere, xi. 7). *Copt* is clearly "*abyss*" with **ΦΠΟΥΝ**, but this could easily be confused with **ΦΙΟΜ**, in both cases the article **π** becoming **φ**, and both appearance and sound being similar, as the sound in syriac as well.

ibid. *αναβαινων copt* for *μελλει αναβαινειν*. *Cf. lat.*

ibid. "they whose name." *Cf. το ονομα AB etc. Hipp.*

ibid. *Copt* puts a stop after *ζωης* and says "Since the beginning of the creation of the world they are looking at the wild beast;" and continues "because it *is* and it is not *and it fell*" (**ΔΕΖΕΙ**). No Greeks vary from *παρεστω* or *παρεσται* (*και παλιν παρεστε Ν**). [*Sah* still wanting until xvii. 12]

9. *Copt* for *ωδε ο νους ο εχων σοφιαν* has "He who hath heart with wisdom let him understand."

ibid. — *επτα sec.* *copt* agrees with B 40 14-92. I think B comes in here by chance. With 40 and 14-92 it is otherwise.

ibid. "Upon which the woman is sitting" *copt*, for *οπου η γυνη καθηται επ αυτων* is a turn of phrase not countenanced by Greeks, but = *latt.* Only 80 omits *επ αυτων*.

ibid. fin. *επτα βασιλεις εισιν Ν*. So *copt* (*ver. 10 init. apud editt. alig.*).

xvii. 10. For εἰς *copt* gives ἄλλος.

Copt adds και before ὁ ἄλλος. So 62/3 72, and 56 (ο δε ἄλλος) and *latt*.

For ουπω ηλθεν *copt* substitutes "was not yet," but continues "and if he should come." Finally, *copt* closes "he will stay a little," or, "he stays a little" (ϣηαοζι πονκογγι) for ολιγον αυτον δει μειναι. Compare μινεζει for δει μειναι by N* (μινε δει N^a).

11. — και *quart*. *Copt* and 45 81* 114 }

— εστι *tert*. *Copt* and 30* 98 *syr S* }

ibid. "and he *will go* to destruction." The rest do not seem to vary from υπαγει and *vadit*, except *Auct de prom*, and *Primasius* with *ibit*.

12. "these who received not yet an authority as kings for an hour having followed the wild beast" by *copt* appears singular in construction. Not followed by others.

[Here *sah* begins again].

13. Here also *copt* exchanges (alone) positions of εξουσιαν and δυναμιν, reading: "These have one mind with an authority; they will give their power to the wild beast," eliding και *sec*. Not so others. *Sah* shortens to: παϊ σεπαρ ογρητ ογωτ πεσε† πτεγδομ ημ τεγ εξουσια μπεθηριον.

14. — και το αρνιον *copt* two MSS. [not *sah*]. A^{copt} N^{copt} = "he overcoming them."

ibid. + των ante κυριων and βασιλεων is not countenanced by Greeks. Nor + οι ante εκλεκτοι and ante πιστοι, as *copt* has it.

ibid. *Copt* also says και οι κλητοι (ηεμ ηη ετθαζεμ) μετ αυτου. Compare *vg gig* "et qui cum illo sunt." No others.

15. ειπεν (*pro* λεγει) A and *copt sah syr S vg Tich Prim Anon*.

ibid. For πορνη *copt* [not *sah*] substitutes γυνη. Note conflation of some Gk cursives.

ibid. *Copt* shortens λαοι και οχλοι εισι και εθνη και γλωσσαι to: ζαηζαοc ηε ηεμ ζαημηω πεθος. Not so Greeks. Only 59 omits anything and that και οχλοι εισι, while *copt* drops the γλωσσαι altogether, combining λαοι

οχλοι and εθνη into "the whole people and entire nations." *Sah* writes $\overline{\alpha}\lambda\alpha\omicron\varsigma \pi\epsilon \overline{\eta}\eta \overline{\alpha}\phi\gamma\lambda\eta \overline{\eta}\eta \overline{\eta}\alpha\varsigma\pi\epsilon$, retaining γλωσσαι (αϑπε), but using φυλη for εθνη and also dropping και οχλοι εισι with 59.

xvii. 16. *Copt* and *sah* agree to substitute $\overline{\eta}\eta\eta$ for $\epsilon\pi\iota$ here, with nearly all others και.

ibid. *Copt* omits και *prim.* but expands ηρημωμενην ποιησουσιν αυτην και γυμνην to : "they will desolate her, they will make her naked." Cf. B** etc. including 34-35-87.

ibid. — και *ult. copt.* Not *sah* nor others.

ibid. — εν $\aleph$ P and *latt* but NOT *copt sah*. 34-35-87 with B and the important 40 56 61, all hearty coptic and syriac sympathisers, also omit εν* with the Latins. Surely this, although apparently an insignificant place, is ABSOLUTELY CONCLUSIVE for a concurrent polyglot. Here we have ardent syriac and coptic sympathisers in $\aleph$ P 34-35-87 40 56 61 abandoning *syr* and *coptic* where the preposition is practically indispensable, to follow the *Latin*. See what they do in other places, *against the Latin*, to make this important point clear. [See below xviii. 2 A contra $\aleph$.]

17. For "και ποιησαι μιαν γνωμην" (omitted by A^{gr} and some cursives) *copt* expresses : "and for them to be in one mind" (ογοζ εθρογγωπι ζεν ογγωωη $\overline{\eta}\eta\omega\tau$). Note 56 95 *syr* S add αυτων.

ibid. — και (*ante* δουναι) Cf. *gig* and *vg* "ut dent" (— et).

ibid. { — την (*ante* βασιλειαν) *copt* no others, but
 { — αυτων *sec.* of *copt* is agreed to by 21-73-79-100-103 106, and A substitutes αυτω for αυτων, making it αυτω τω θηριω, which agrees with coptic. (*Sah* begins to be mutilated here, until xviii. 13.)

ibid. *Copt* agrees with the plurality in the final clause; only, according to coptic system, writing εκτελεσθησονται τα ρηματα του θεου (ϡατογγωκ εβοζ).

18. $\aleph$ omits η here with 25-58-70-78-84-94 51-90 95 but not by *copt*. This would equal latin *habens*, but all we know seem to write *quae habet*. Possibly this omission is due to an early Latin which translated *habens* and which $\aleph$ was following.

xviii. 1. Note — και *init.* by *copt* with $\aleph$ ABP and most cursives,

Hipp Aug^{anon} and *gig*, but *not* by the Egyptian group 35-35-87.

xviii. 1. + *αλλον* All, including Egyptian group.

ibid. "From his face with his glory" for *εκ της δοξης αυτου* *copt* has no such addition in Greeks Syr or Latin.

2. *ΘΕΙ ΟΥΝΙΩΤ ΠΘΡΩΟΥ* *copt* (*al. ΠCΩΗ*), *εν ισχυρα φωνη* AP *etc.* (Σ omits *εν* with *Prim* and minority *latt* [see above on xvii. 16]) but none have *κραυγη* or other word at this place. "In fortitudine" *Aug^{anon} vg.*

ibid. — *λεγων* *copt* (which substitutes *ΧΕ*). So P 114 *syr* S but not Σ. Here however Σ is replaced by 114, its 'alter ego' in some respects (as 119-123 in other respects).

ibid. "Fell Babylon the great city" *copt.* No Greeks Latins or Syr add *city* here [*sah* is wanting]. All Horner's coptic mss. add *ΒΑΒΥΛΟΝ* but one, and that one adds *ΑΠΟΛΙC.*

ibid. + *των (ante δαιμονων)* *copt* but only Gr. 31.

ibid. *Copt* has *both* unclean clauses with *text. rec.* and Σ (against AP *etc.*), and does *not* add (or substitute) the third clause as to every unclean *beast* as do A 34-35 *gig* here.

3. *εκ του θυμου του οινου* *copt* for *εκ του οινου του θυμου* with P *etc. gig* against Σ, and against A which omits *του οινου*, and *syr* S, which omits *του θυμου*.

ibid. *Copt* adds "all" after *οι βασιλεις*, as often, but has no support.

ibid. *Copt* says "they who committed fornication with her." Cf. + *οι (ante μετ αυτης)* by 16-69-102 and *πορνευσαντες* 16-39-69-102.

ibid. — *της δυναμεως* *copt* is agreed to by 59, who has sympathised often previously.

ibid. *Prim Aug^{anon}* and *gig* give *mercatores* for *οι εμποροι*. So *copt* *ΠΙΩΟΤ*. So also xviii. 11.

ibid. For *στηρνους* or *στηρνου* (*deliciarum gig*) *copt* gives *ΠΕCΧΕΡΧΕΡ* *deliciae, luxuriae*.

4. *Copt* omits *αλλην* with Gr. 104 only and *arm.* Some *copt* mss. omit *κοινωνησητε ταις αμαρτιαις αυτης και* without support.

5. *Copt* mss. are divided between *ΑΥΤΟΜΟΥ* (joined) and *ΑΥΦΟΖ* (reached) for *ηκολουθησαν* or *εκολληθησαν*.

- xviii. 6. — *υμιν copt* and **NCAP** and some cursives and *syr S Hipp* and some Latins.
ibid. — *και (ante διπλωσατε)* part of the coptic mss. and only **N** 23 of Greeks.
ibid. Omit *κατα* 35–87 but *not copt*.
ibid. + *αυτης (post ποτηριω) copt* and so **NB** and a good number of cursives including 35–87 40 56 114.
ibid. For *ᾠ ἐκερασε copt* has *ὥς ἐκερ*. So 35–87 with 38, and 78 (one of a sevenfold group). A few others write *δ* for *ᾠ* and 102* : *ἐν τὸ αὐτης δ* for *εν τω ποτηριω ᾠ*.
ibid. For *κερασατε αυτη διπλουν copt* has “double it to her.” Gr 84* omits *κερασατε*.
 7. There has been some confusion here but it has not affected **N** (see my collation of the mss.). *Copt* says “*The glory in which she was with the luxury*,” for *οσα εδοξασεν εαυτην και εστρηνιασε*. *Gig* and *vg* are near : *Quantum glorificauit se et in deliciis fuit*.
ibid. *Copt* omits *τοσουτον*, saying “give it to her of grief and mourning.”
ibid. “that I will sit” *copt* for *καθημαι*. Cf. *οτι καθιω* of 14–92, 22** and B here.
ibid. “*being* a queen.” Some Gr cursives have + *ως* before *βασιλισσα* as 46–88–101 97, some with *καθως* as 23–55 56, and a few thus : *οτι ειμι καθως* for *καθημαι*, bringing in the *ειμι*. *Sum* having no present participle no Latins can agree with *copt*, but *Prim* equates with “*quia regina sum*” and *Cypr* “*regina sum*.”
 8. *και καυθησεται εν τω πυρι* So *copt* order against all Latins and Greeks *και εν πυρι κατακαυθησεται*, while *copt* adds the strong article to *πυρι* without Greek support.
ibid. “The Lord God” *Copt* and *Gr Lat* is opposed here by **N** with *ο θεος ο κυριος*.
ibid. For *κρωων* or *κρινας copt* has **ΕΤΑΘ†ΖΑΠ**. Compare Latin *qui iudicabit* and *qui iudicat*.
 9. — *αυτην copt* with **NACB** and nearly all cursives.
Copt begins a new sentence at *οταν*, substituting “But if,” that is to say some coptic mss. add **ΔΕ** (all have **ΕΩΩΠ** = *si* or *οταν*). This is not agreed to by Greek, *Syr* or *Lat*.
ibid. **N** alone substitutes *ιδωσιν* for *βλεπωσιν*. *Copt* is

ΑΥΨΑΝΝΑΥ. There may be a connection. *Copt* uses several words for *videre*, and **COYC** is the stronger term for *βλεπειν* perhaps, or **ΧΟΥΨΤ**.

- xviii. 10. "That woe to her, woe to her" *copt* for *ουαι ουαι*. No others. As I have said before, in such things **N** and **A** are careful not to follow. Therefore the other agreement is the more interesting, sidewise, and important.

ibid. The order *η μεγαλη πολις βαβυλων* *copt* for *η πολις η μεγαλη βαβ.* is not found in the Greeks I have examined.

ibid. 'luxurious' (**ΕΤΧΕΡΧΕΡ**) *copt* for *ή ισχυρα* has no counterpart in Gr Lat or Syr, the only variation played on *ισχυρα* by the Greeks being *οχυρα* by a small group 21-73-79-80-100-103, while the Latins do not vary from *fortis* [*sah* still missing].

ibid. *Copt* says "in one hour came her fall," for *οτι εν μια ωρα ηλθεν η κρισις σου*, omitting *οτι*, retaining *εν* (dropped by **NCABP** and most cursives with *syr* and *latin*), and substituting *fall* (**ΠΧΕΠΕCΔΠ**) for *κρισις*. That is, Horner's text; but is not **ΔΠ** intended for *judicium*? No others vary from *κρισις* [**ΠΕCΔΠ** most *coptic* MSS.; four of them **ΠΕCΔΕΙ**].

11. Again **ΠΨΟ†** (mercatores) for *οι εμποροι* here. See xviii. 3. Here mercatores *Prim* and *gig*, negotiatores *vg*.

ibid. "Shall weep, they shall mourn" *copt*. — *και sec*. No Greeks, but — *και πενθουσιν* a group of cursives. Note however *Prim* alone *flebunt plangentes eam*.

ibid. — *ουκετι* *copt*, no Greeks.

12. *Copt* says "their freight of gold, with their freight of silver." No Greeks nor Latins.

ibid. "with the precious stones" for *και λιθου τιμιου*. So CP 114 *λιθους τιμιους* and *λιθων τιμιων* *syr* and *Prim* [*non gig* = *lapidis preciosi ut vg*].

ibid. *Copt* continues **ΠΕΛ ΠΙΛΑΡΓΑΡΙΤΗΣ** "with the pearls." So **A**, observe, *μαργαριταις* exactly with *copt*, involving the dative, while **N** [which did not share the plural above of *λιθους τιμιους* or *λιθων τιμιων* (*γομον* understood)], with 35-87 59 and 95, writes *μαργαριτων* in the plural with *syr* **S** and **Σ**, and *gig Prim* here "margaritarum."

ibid. *βυσσινων* **N**, alone. This should be decisive. *Copt* MSS. **ADHZ** = **ΠΨΕΠC** clearly plural. All other

Greeks, including ACPB = *βυσσινον* as *Lat. Coptic* T¹G²T = *πιωεις*, *al. ωεις*.

- xviii. 12. — *και παν ξυλον θυνον* *copt* here. So Gr 69 only. A^{gr} substitutes *σκενος* for *ξυλον* in this phrase (alone). As the *coptic* was missing here, the *σκενος* following in *coptic* would at once attract his eye, for the *coptic* uses the same word as the Greek in the next clause: *ΠΕΛΛ ΣΚΕΝΟΣ ΝΙΒΕΝ ΠΕΔΕΦΑΝΤΙΝΟΝ*, which in *coptic* takes the place of the missing phrase *και παν ξυλον θυνον*, which *coptic* replaces after *ΕΔΕΦΑΝΤΙΝΟΝ*, writing there + *ΠΕΛΛ ΩΕ ΝΙΒΕΝ ΠΘΥΝΟΝ*.
- 12 *fin.* *Copt* has *και μαρμαρον*. *Σ* omits with 1 57 *Er Ald Col.*
13. *και οινον* is present in *copt* as in *NCAP*. B and most cursives omit (possibly owing to an old change of order).
- ibid.* For *και σεμιδαλιω και σιτον* *copt* has "with symedalion of wheat." Cf. *σιτον* 39 and *συτου* by our old friend 69 of the same graeco-latin family.
- ibid.* 35–87 vary the order to *σεμιδαλιω και οινον και ελαιον* without other authority.
- ibid.* After "horse" *sah* (which begins again at *και οινον*) has an ornate gloss with *Prim*, but not *copt*, which omits *και ρεδων* altogether, continuing after "horse": *with body with soul of man*. The Greeks and Latins do not use the singular, and *Prim* omits with *sah*.
14. While 35–87 *syr* S add *σου* after *οπωρα*, *copt* drops it after *ψυχη* (*ΗΤΕ ΤΕΠΙΘΥΜΙΑ | ΗΤΕ ΤΨΥΧΗ*; but *sah* says *ΗΤΕ ΠΙΘΥΜΙΑ ΗΤΕΥΨΥΧΗ*).
- ibid.* *απηλθον* *copt* = 40 50 57 102 *Er. Col.*
- ibid.* *Σ** writes *ριπαρα* for *λιπαρα*. We do not attribute this to any *coptic* influence, merely pointing out that ρ occurs in the *copt*: *ΠΕΛΛ ΠΕΚΕΠΙ ΤΗΡΟΥ*. So *Σ* drops *τα sec.*, with C 36 40 59 106 119. *Copt* is *ΠΕΛΛ ΠΕΦΙΡΙ* (*cf. sah*).
- ibid.* [*απηλθεν sec. text. rec.*] = *απωλετο* most Greeks, but *απωλοντο* *Σ* and fourteen cursives and *gig Prim latt* "perierunt" with *copt* and *sah* *ΑΥΤΑΚΟ*. Here we cannot distinguish between Latin and Coptic influence on *Σ*. Gwynn renders *απηλθεν* for *syr*, but *syr^{sch} perierunt*.
- 14/15. *Copt* runs these two together thus: "and thy merchants shall not find them any more because these are they who became rich from thee," not agreeing with *sah*, nor with

the run of Greek Latin and Syr witnesses. Some Gr. cursives join *οι εμποροι* however to ver. 14 with *syr S*, namely 35–87 36 51–90 and possibly others which I have not noted.

xviii. 15. For *κλαιοντες και πενθουντες* *copt* (most mss.) says “they shall weep, they shall mourn.” Only one Gr. MS. omits *και* (98) and *sah* has it.

16. — *και init.* *NCAB etc.* Agrees with *copt sah* and *gig.*

ibid. *Copt* says “woe to thee, woe to thee,” not *sah* = woe woe.

ibid. Order: *η μεγαλη πολις* of 38 only = *coptic.*

ibid. *Copt*: *μπιϋενς* “fine linen” with the article has no agreement among Greeks, nor has “the purple and the scarlet.” The exceptional order of *A^{gr} κοκκινον και πορφυρον και βυσσινον* has no *coptic* support nor other attestation.

ibid. — *και (ante κεχρυσωμενη)* *Coptic* some cursives (principally the syriac group) and *syr S*.

ibid. *μαργαριτη (pro μαργαριταις)* by *NCAP* 95 (no others) = *coptic* with all *coptic* mss. (but one *ni*) which write the article singular *νεμ πιμαργαριτης*, while Goussen’s *sah* merely *χι μαργαριτης*. So that this singular really seems to come from *copt* to *NCAP* 95 and not from *sah*. *Prim* alone of Latins apparently gives *margarita*.

17. “And every pilot of the sea with everyone who saileth on the sea.” Thus *copt*, = *ονοζ ρεφερζεμι νιβεν ντε φιομ νεμ ονον νιβεν ετερζωτ ζεν φιομ*. The addition “of the sea” appears unique with *aeth* and the omission of *και ναυται και οσοι την θαλασσαν εργαζονται*. *Sah* is rather different: *ατω ρεφρζεμμε νιμ νμ πετςδhr ζn νιερωον νμ νηεεζ νμ πετρζωβ ζn θαλασσα*.

18. *Copt (sah* now wanting again until xix. 6) adds *ταυτη* with *C* 104 and *latt*, but inverts the order (as usual in this phrase): *ταυτη τη μεγαλη πολει*.

19. For *εβαλον* *copt* says *αυταζε*. 53 writes *ελαβον* but this has probably no connection.

ibid. For *χουν* *copt* says *καχι*. Only 69 substitutes a word = *κοινορτον*.

- xviii. 19. "Upon their head" says *copt* for *ἐπι τας κεφαλὰς αὐτῶν*. Thus only **Σ** 59 *ἐπι τῆς κεφαλῆς αὐτῶν* = *copt* **ΕΧΕΙΝ ΤΟΥΤΑΦΕ**.
ibid. *κραζοντες pro και εκραζον copt.* No others.
ibid. *οναι semel* with **Σ** and fifteen cursives, including 40 and 95. So *copt*, but as usual adding 'to her': **ΟΥΟΙ ΠΑC**.
ibid. *η μεγαλη πολις copt* in this order as usual. No Greeks.
ibid. — *παντες syr S and copt.* *Copt* says "they from whom were made rich whose ships are in the sea," repeating again "*having been made rich* from her preciousness."
 20. *Copt* order is "Delight thee, Heaven, over her," with support of *Anonym* here: "exsulta coelum super eam." No Greeks.
ibid. *Copt* says "with the saints *all*, with the apostles, with the prophets." No others add "all," but 56 amplifies, adding *και παντες οι αγιοι* after *προφηται*.
και οι before *αποστολοι* is added by nearly all.
ibid. "The Lord God" *copt* for *ο Θεος*. No others.
 21. *Copt* introduces something novel here: "*and a strong angel cried out a great sound*, and he took away a great millstone . . ." No others agree. **ΣΑ** omit *ισχυρος* as an attribute of *αγγελος* and **Σ*** adds *ισχυρον* after *λιθον* and writes *ως λιθον* for *ως μυλον*. There must have been something to bother him here; *Copt* is simply **ΟΥΟΖ ΔCΕΖ ΟΥΝΙΩ† ΠΩΝΙ ΞΥΗΧΑΝΗ**.
ibid. — *και ante εβαλεν copt.*
ibid. Here **Σ** rushes in with *copt* to add *οτι* before *ουτως*. Only 16–39–69 and 102 support **Σ**. But while **Σ** shows us this coptic **ΧΕ**, he does not follow in a peculiar construction and an addition by *copt*, which writes: "saying that thus in a fall will fall Babylon. *And she will be thrown down to the great lake*; and the great city shall not be found any more." Tischendorf does not record this + *οτι* for **Σ** in his notes in ed. viii.
 22. — *και init.* **Σ** and 1 only. *Copt* introduces with **ΟΥΔΕ**.
Copt shortens *και φωνη κιθ. και μουσ. και αυλ. και σαλπιστων* to **ΟΥΔΕ ΤCΩΗ ΠΟΥΟΥΩΙΝΙ ΠΕΜ ΟΥΡΕCΧΩ ΠΕΜ ΟΥCΑΛΠΙCΖ**. Note that **Σ** 35–87 90 write *σαλπιγγων* for *σαλπιστων*, *Hîḥr* *σαλπικτων* and *syr S* *σαλπιγγος* = *copt*.

- xviii. 22. — πασης τεχνης **NA** and *copt* [*hiat sah*]. (No cursives, nor Latin). This place is very important. See specimen pages of collations printed herewith. It occurs in such a way as to merit the most serious attention.
- ibid.* On the other hand **N** and twenty cursives omit και φωνη μυλου to the end of the verse. Not so *copt*. But this is a mere error of **N** (from homoioteleuton) as some of the twenty cursives' sisters have it; just as at:
23. A omits και φως λυχου *etc.*, which *coptic* retains, like **N** and most.
- ibid.* *Copt* begins this verse also **ΟΥΔΕ** for και, and repeats **ΟΥΔΕ** for the second και. Note 38 with **η** for και *sec.*
- ibid.* C^r 19 and *syr* S prefix φωνη to νυμφης. Not so *copt*.
- ibid.* εν ταις φαρμακειαις *plural* by *syr* S and *Latins* is supported by *coptic* but not by a single Greek.
24. [αιμα of *text. rec.*], opposed by B and eighty cursives with αιματα, is found in *copt*: **ΠΕΠΟCΙ** with **NCAP** 18 36 38 56 21-73-79-80*txt*-100 *syr latt*, while 34-35-87 go with the mass, as also the good cursives 114 119-123.
- ibid.* + των *ante* προφητων *Hippol* (no Gk mss.) } is supported
+ των „ αγιων 19 } by *copt*.
- xix. 1. — και *init.* **NCABP** and most = *copt*, opposed only by *syr* and a few cursives of syriac strain.
- ibid.* + ως (*ante* φωνην) is in the same case.
- ibid.* *Copt* says μεγαλην κραυγην οχλου πολλου bringing μεγαλην immediately after ως. The Greeks are content to place μεγαλην after φωνην (except cursive 1 and seventeen others which omit μεγαλην).
- ibid.* + το (*ante* αλληλουια) 1 80 57 *Er Ald Col.* Cf. *copt* + **ΧΕ** introductory.
- ibid.* **N*** omits και η δοξα και η τιμη. Not so *copt*.
- ibid.* του θεου ημων for κυριω τω θεω ημων **NCABP** and most, are supported by *copt* and *gig* (not by *Prim vg* nor *Anon*).
2. — και δικαιοι *copt*, without support [Horner places this clause at the end of verse 1], but *copt* supplies this immediately afterwards by amplifying the next clause thus: “and in a righteous judgment he judged the great harlot.” No others thus.

xix. 2. But *copt* omits the clause : *ητις εφθειρε την γην εν τη πορνεια αυτης*. Only 59-67 81* 114 omit part of it, namely *ητις εφθειρε την γην*. *Coptic* ms. A refers to it as present in *sah*, but a gloss. Apparently A^{gr} consulted another ms. here for he has it, but, with cursive number 9 alone, writes *εκρινεν* for *εφθειρε* here, showing something lurking beneath the surface.

ibid. Horner's English text ends verse 2 : "and he took (the) vengeance of (the) blood of his servants *from her*," eliding *χειρος*, but no Gk mss. do this, and the coptic is *εβον ζιτοτς*.

3 *init.* *ονοζ φμαζβ αχχοc*. *ειρηκεν*, *ut vid.*, read by B and a number of cursives.

For *δευτερον ειρηκαν* : 35-87 read *εκ δευτερου ειρηκαν* (34 *εκ δευτερου ειρηκασιν*).

But C = *ειπαν* and 38 *ειπον* = nearer coptic *αχχοc* in form if not in number.

ibid. + *το* (*ante αλληλουια*) 23 Cf. *copt* + *χε*.

ibid. "Shall go up" *copt* for *αναβαινει*. Cf. *ανεβαινεν* 35-87 38 and *ανεβη* 21-73-79-80-100-103, 50 *syr* S.

4. - *ζωα* N^{gr} but only one coptic ms. C*^{copt}. This is however quite curious. Mr. Horner can help us by an examination of C^{copt} separately for the N base [see on xx. 14].

ibid. + *χε* introductory *copt* before *αμην αλληλουια*, but alone. No Greeks so far examined add *το* before *αμην* here.

5. Here comes an interesting place, for although *sah* (*ed. Goussen*) only begins verse 6, we have a coptic gloss giving the sahidic reading which agrees with N*, while N^a goes with coptic, maintaining *copt* and *sah* order against all Greeks and Latins (*except Prim* : "et vox exivit," but he says "de caelo" with B 14-92 103). N* says *και φωναι εξηλθον εκ του θρονου λεγουσαι*. See Horner's arabic note : "*Sah.* and there went out voices." N^a corrects to *και φωνη εξηλθεν εκ του θρονου λεγουσα*, which agrees exactly with *coptic* against all Gk mss. = *και φωνη εκ* (or *απο CAB etc.*) *του θρονου εξηλθε λεγουσα*.

ibid. - *και sec.* NCP and one *coptic* ms. B. The rest have *νελλ*.

ibid. - *και tert.* NCABP and most is agreed to by *copt*.

- The coptic says "the small with (**π_εμ**) the great." So *syr* S (as at xi. 18) **οι μικροι μετα των μεγαλων**.
- xix. 6. *Copt* adds "great" before voice. No Greeks.
- ibid.* — *ως tert.* some of the *coptic* MSS. which say **π_εμ τ_ωμ_η**, not as above **π_εμ μφρη† π_τωμ_η**, but all Greeks have the third *ως*.
- ibid.* + introductory **χε** before *αλληλουια copt*, but no Greeks add *το* here.
- ibid.* **N*** writes **ο Θς ο Κς** for *κυριος ο θεος*. Not so *copt* = **π_ηχεπ_ος φ†**. *Sah* is wanting. But *sah* begins again: **π_ηνο_υτε π_ηπαντωκρατωρ**; **NBP** and most add *ημων*.
7. *Copt* writes "glorify him" for *δωμεν την δοξαν αυτω*. The Greeks do not write *αυτον*, but **N*** 102 say *αυτων*, and 35-[*non* 34]—87 97* 106 omit *την* before *δοξαν*.
- ibid.* *η νυμφη pro η γυνη* **N^c** alone. So *sah* and *copt* **ω_ρε_λε_τ** and the Latins, some *uxor*, some *sponsa* as *gig*. **N^c** was in the habit of accommodating to his Latin, and probably followed it here, although we see that both *copt* and *sah* already had it when **N*** was copying. He avoided changing his Greek because *η γυνη* followed by *αυτου* could mean nothing else than *uxor*. The coptic adds this *αυτου*, **τε_ρω_ρε_λε_τ**, as the Latins "sponsa ejus," "uxor ejus."
- ibid.* For *ητοιμασεν εαυτην copt* prefers "was prepared for him" **ε_τα_υχε_βτω_τς π_ας**, while *sah* differs. In fact *copt* couples the clauses thus **χε α_ρι π_ηχεπι_ρο_π π_ητε π_ηρ_ην_β π_εμ τε_ρω_ρε_λε_τ ε_τα_υχε_βτω_τς π_ας**, while *sah* gives: **χε α_ρει π_ηδ_ι π_ητα_μος μπε_ρι_ρει_β α_υω τε_ρω_ρε_λε_ετ α_κκο_βτε μμ_ος**.
8. *Gig* says "ut operiret se byssinum," *vg* "ut cooperiat se." So *copt* (and *sah*): **ρ_ηνα π_ητε_τ ρ_ηω_τς π_ηω_ρω_νς**.
- ibid.* Textus receptus is *καθαρον και λαμπρον*. **B** and most cursives make this *λαμπρον και καθαρον*, but **NAP** 7—39—45 91 95 102 with *gig* (and *am lux* 'splendens candidum') elide *και*, writing *λαμπρον καθαρον* and *splendidum mundum* (male *Belsh*, *splendens teste Karlsson*) exactly as *copt* **ε_ρφο_ρι ε_ρφο_ρα_β** [*sah* seems to conflate here] but for *καθαρον* and *candidum* the coptic word is more forcible still = *pure*.
9. — *του γαμου* by **N*P** 1—46=88=101—59—67, 16—39—102,

21-73-79-80-81-100-103, 36 106 114 *Er Ald Col* 57 *gig* [but not other Latins] is agreed to by *copt* but *not* by *sah*. This is a place where, I think, we may fairly claim that it is *boh* and not *sah* which was before **Σ**.

(The *syr* S writes της διακονιας for του γαμου in error.) The omission may be due to indistinctness in a very ancient graeco-syr, but as *gig* omits without the other Latins it carries him back far, especially as **Σ^a** with his Latin before him did not recognise the omission but adds του γαμου.

xix. 9. **Σ^{*}** omits και λεγει μοι *sec.* (supplied by **Σ^a**). 6 11 ? 36 38 98 also omit, but not *copt*. *Sah* merely says ΠΕΧΑΩ omitting και and μοι.

10. *Copt* says "and I fell before his feet, I worshipped him" (so *sah*) for "και επεσον (επεσα **ΣAP** etc.) εμπροσθεν των ποδων αυτου προσκυνησαι αυτω." So P 21-73-79-80-100, 59-67, 114 *syr* S και προσεκυνησα. For αυτω B with latins writes αυτον, but not the rest.

ibid. After ορα μη (ΧΕ ΞΦΩΡ) *copt* supplies ΧΕ before συνδουλος σου εμει, but not the Greeks; 36 supplies εγω as *copt* and *sah*.

ibid. — σου *sec.* **Σ^{*}** 6 103. Not so *copt* or *sah*.

ibid. "Worship God" (in this order) *copt* and *sah* without Greek or Latin support for τω θεω προσκυνησον.

ibid. fin. αληθειας for προφητειας *copt* [*non sah*] with only Greek 80**txt.* 80 however writes in the margin Γ^p και προφητειας Therefore he intends either αληθειας και προφητειας or (as *gig*) "spiritus est et prophetiae."

11. *Copt* adds *init.* "(and) after these things." No Greek support, nor *sah*.

ibid. ΑΙΝΑΥ, "I saw," for ιδου writes *copt*, but not *sah* (= ΕΙC, ιδου) nor others. (Here *copt* probably mistook the greek ιδου for ιδον, and all coptic mss. faithfully followed the original error.)

ibid. — καλουμενος AP and twenty-eight cursives *Hipp*; is not omitted by *copt sah* nor *syr* nor *latin*.

ibid. *Copt* says "the faithful and the true." Greeks do not supply the articles.

ibid. For και εν δικαιοσυνη κρινει και πολεμει *copt* writes "and he gave (the) judgment in righteousness," eliding και

πολεμει. No Greeks, nor do they change the order. *Sah* transfers εν δικαιοσυνη to the end of the verse, but has the πολεμει.

- xix. 12. *Coptic* with *Prim* and *Cypr* supply *erant* before ως φλοξ but no Greeks supply a verb nor other Latins.

ibid. *NBP* and many cursives with *Hipp* omit ως. *Coptic* uses **ομι πε πονωαζ πχωω** instead of the usual **αφρητ**.

ibid. fin. 59 adds μονος. Cf. *copt*: **εβηλ πθοϥ μαατατϥ**.

13 *init.* — και Some *copt* and *sah* (not Greek).

ibid. περιεραμμενον *N**, περιεραντισμενον *N^c*, ρεραντισμενον *P* 36, εραντισμενον 35-[*non* 34]-87 95 109(*gr et arm*) *Hipp*, εραντισμενον 32. Compare *copt*: **εϥποχϥ** or **εϥπογγϥ** *et latt* (*sah* **εϥχηϥ** = *inctum vel coloratum*). *Sah* seems therefore not to have influenced *N* at all here.

ibid. + εν (*ante αιματι*) *syr S copt* and *sah* with the cursives 4-20-48-64-74, 6-31-106 32 34 [*non* 35-87] 109 (*gr arm*).

ibid. — το ονομα αυτου *Copt*. No Greeks. *Copt* says “and being called (the) word of God.”

Only *N** varies καλειται or κεκληται, writing κεκλητο for καλειται το, but this is somewhat significant it would seem. Only *gr* 100 with Latin omits the article before λογος. *Copt* used the weak and not the strong article.

14. το στρατευμα (**πιστρατευμα**) two *coptic* mss. say, but no Greeks vary the plural. *Sah* (*Goussen*) says **πестра-теυμα** but *Balestri* **πεϥστρατευμα**. But *gig Hier Vigil Taps* and *Anon* 1/2 say “exercitus sequebatur.”

ibid. — εν τω ουρανω *copt* [*non sah*].

ibid. For “ενδεδυμενοι (ενδεδυμενοις *N**) βυσσινον λευκον και καθαρον” *copt* has (*Horner* text with eight mss.) **εϥγονι ζανϥενϥ εϥφορι τοι ζιωτου**; *Gig* has *purpureum*, and the cursives 18 80 have λαμπρον for λευκον; *Hier in Esai* “mundissimo” (λευκοβυσσινον 95). (*Horner's CD** *G^{ms}* *HZ* have **ζανζβωϥ**, and *T* **ζανζβωϥ πϥενϥ**.)

15. Contrary to custom *copt* does not supply παντα after εθνη, which 38 97 and *gig* do here with *sah*.

ibid. — του θυμου και some *copt* mss.

16. — επι sec. *N* 12 62=63-72 33? and *copt sah Vigil Taps*.

• *ibid.* *Copt* supplies the article before kings and lords, writing

βασιλευς των βασιλεων και (ὁ) κυριος των κυριων. No Greeks so far.

- xix. 17. αλλον αγγελον for ενα αγγελον **Σ** 36 *syr* S; also note ενα αλλον αγγελον 34-35-87. Note *copt* and *sah* **ΕΚΕΑΣΤΕΛΟΣ**. This seems pretty conclusive for the whole group **Σ** 34-35-87 *syr* S. Note the correctors of **Σ** have not changed. And **ΕΚΕ** implies plain αλλος or εις αλλος. The group varied in interpretation, but all hang absolutely together.

ibid. — τω (*ante* ηλιω) *copt* and *sah* = Latin. No Greeks, except “the Angel’s” copy (Vergecius) No. 57 = *Col*, and *Er* 1 2 3 *Aldus* [but not *Apoc* 1].

ibid. *Copt* says **ΕΓΩΩ ΕΒΟΛ** (as *sah* **ΕΓΩΩΚΑΚ ΕΒΟΛ**).

ibid. + εν (*ante* φωνη) **Σ**B and forty-three cursives and *syr* S with *copt* *sah*.

ibid. After λεγων instead of the dative πασι τοις ορνειοις κ.τ.λ. the *coptic* introduces the phrase with **ΧΕ**. “All the birds which fly in midst of Heaven come, assemble . . .”

ibid. This — και *tert.* is witnessed to by the Latin *gig* and *Anonym* but not by Greeks. A few (1 46-88-101 59 67 80 81 114, that is the 1 family) omit και συναγεσθε with *Prim*.

ibid. *Copt* continues . . . “in the great supper (this order **ΘΕΝ ΠΙΝΙΩΤ ΠΛΙΠΝΟΗ**) of the Lord God.” The “great supper” rather than “of the great God” agrees with most Greeks. Most Greeks supply του before θεου but none add κυριου.

18. *Copt* (*sah* partly mutilated) supplies τας before σαρκας throughout without Greek support (except in the fifth place, where 22 29-30-98 47 51-90 add it) and omits παντων with 1-62=3-72 119-123 *syr* S. It also adds the strong article των before βασιλεων and before all the nouns without Greek support (except 4-48-64 + των once before ελευθερων, and with **Σ** 56 95 before μεγαλων).

19. (Note κατα for και *tert.* by **Σ***. The usual **ΠΕΛ** is used here by *copt*, but preceding **ΠΟΥΣΤΡΑΤΕΥΜΑ** might be confounded with μετα or κατα).

ibid. *Copt* gives the attribute white to the horse, but no Greeks.

xix. 19. For *και μετα* in the last place *copt* merely uses **ⲡⲉⲙ**. See remarks above as to *κατα* by **ⲛ***.

20. [*μετα τουτου ο ψευδοπρ.* common text]. BP and most cursives give *ο μετ αυτου ψευδοπρ.*, but **ⲛ** 10-17-37-77-91-96, 21-73-79-100-103, 36, 62=63-72, 119-123 *syr* S = *μετ αυτου* for *μετα τουτου*, while A 32 41 = *οι μετ αυτου* more definite still = *copt* "those *who* (**ⲛⲏ**) were with him"; *copt* continues **ⲡⲉⲙ ⲡⲓⲫⲉⲩⲗⲁⲡⲣⲟⲫⲏⲧⲏⲥ**, while *sah* brings this earlier, writing: **ⲁⲩⲱ ⲁⲩⲩⲱⲡ ⲙⲡⲉⲑⲣⲓⲟⲛ ⲛⲙ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ ⲛⲟⲩⲭ ⲉⲧⲙⲙⲁⲩ**.

ibid. *Copt* says "who did the signs among them before him," carrying *εν οἷς* back from before *επλανησε*; not so *sah*. *Copt* continues "Having bound them who received." (For some reason 44-52-82 substitute *πλανωντας* for *λαβοντας*).

ibid. For *τη εικονι*, **ⲛ*** 38 61 write *την εικονα* with *gig* and *latt* *ymaginem*; *copt* and *sah* have **ⲡⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲱⲱⲧ ⲛⲧⲉⲩⲩⲱⲕⲱⲛ**. [For *τη εικονι* B substitutes *το χαραγμα* following *Prim*, who gives *imaginem . . . caragma*.]

ibid. *Copt* inverts the order thus: "they cast them down both alive," supplying *κατω* (**ⲉⲩⲣⲏⲓ**) after *εβληθησαν*. No Greeks nor Latins. (In *syr* S there is a slight muddle, see Gwynn.)

ibid. **ⲛ** writes *της κεομενης* and AP 67 81 *της καιομενης* for *την καιομενην* = *Latt* (as *Veles*: *του καιομενου*). Cf. *copt.* **ⲉⲧⲁⲩⲙⲏⲛ ⲉⲑⲙⲟⲩ ⲛⲭⲣⲱⲙ**.

ibid. *Copt* ends **ⲡⲉⲙ ⲑⲏⲛ** and *sah* **ⲩⲛ ⲟⲩⲑⲏⲛ**.

τω is elided before *θειω* by **ⲛAPB** and sixty cursives with *Latt*. *Syr* S writes *και* for *εν τω* with *copt* **ⲡⲉⲙ**.

21. + *αυτου post ρομφαια*. So 95 *gig* and *copt sah*.

ibid. Only 59 changes the order of the last clause to *και τα ορνεα εχορτασθησαν παντα . . .* while *copt* says *και τα ορνεα παντα του ουρανου εχορτασθησαν εκ εν των σαρκων αυτων*. + *του ουρανου* by *copt* stands alone, and uncountenanced by *sah* [order of the rest *και παντα τα ορνεα εχορ. εκ των σαρκων αυτων*]. 59 with 87 substitute *αυτου* for *αυτων* alone. As 59 alone changes the order with *copt* (and has other coptic affiliations) this substitution with Egyptian 87 looks as if he probably saw the *copt* **ⲛⲟⲩⲭⲁⲣⲩ**.

- xix. 21. 74 alone substitutes ἐρπετὰ for ορνεα. *Copt* is ραλατ.
- xx. 1. This place is interesting as regards **N** and **N*** with reference to *bohairic* or *sahidic*, for while **N*** has “angel” (although he writes αγγε for αγγελον by mistake) with *boh*, **N^a** adds αλλον with *sah* and *syr* S against *boh*. *Boh* has ΕΟΥΔΥΤΕΛΟC but *sah* ΕΚΕΔΥΤΕΛΟC = αλλον αγγελον with **N^a** 32 *syr* S (16–39–102).
- ibid.* **N*** omits εκ του ουρανου, evidently in error. Neither *copt* nor *sah* omit.
- ibid.* 106 alone omits την before κλειδα with *latt*. *Copt* has the weak article.
- ibid.* *Copt* and *sah* write μεγαλην αλυσιν for αλυσιν μεγαλην but no Greeks or Latins change the order.
- ibid.* For επι την χειρα αυτου **N** and 38 alone of Greeks write εν τη χειρι αυτου with *Latins* *syr* S and Σ and *copt* and *sah* distinctly. A^{sr} is absent from this combination here.
2. A^{sr} however writes here (with *syr* S *Lachmann Tisch Treg Westcott Hort*) ο οφis ο αρχαιος for τον οφω τον αρχαιον. *Copt* is πιροϭ πιαρχεος.
- ibid.* **N** 44 write ο εστι for ος εστι. *Copt* is ετε.
- ibid.* + ό (ante διαβολος) **N** with 14 18 21–73–79–100–103 38 56 77 97 106, rather a notable group, = *copt* ΠΙΔΙΑΒΟΛΟC. As this could not come from Latin, we see the interweaving of the versions here, and above in verse 1 (εν τη χειρι) before **N**'s time.
- ibid.* **NAB** etc. add ό before σατανas. *Copt* expresses the “και Σατανas” by ΠΕ ΠCΑΤΑΗΑC, *sah* merely ΠCΑΤΑΗΑC. We can quote them both — και. No Greeks.
- 2/3. **N** omits χιλια ετη και εβαλεν αυτον but no others nor Greek. A pure error, it would seem.
3. Here we have confusion again of θαλασσαν for αβυσσον by 30–98. Confusion of sound in coptic and syriac as pointed out above (see under xvii. 8).
- ibid.* — αυτον post εκλεισεν many Greeks ; while *copt* writes αϭμαωθαυ (*sah* αϭωταυ) translated by Horner “he shut its mouth.”
- For επανω αυτου A alone has εμμενωc αυτον. *Copt* ογοϭ αϭτωϭ αλπωωι ιμοϭ (*sah* merely ατω αϭτωωϭ ερωϭ).

xx. 3. — *ετι copt sah*. Cf. 1-12-46=88=101-59-67 14 ? 40 80 (81) 114 *Tich Anonym*.

ibid. *Syr S* adds *παντα* to *τα εθνη*, but not *copt* here.

ibid. — *και post ετη (ante μετα ταυτα) NAB etc. syr S gig sah* is not supported by *copt* which has the introductory *ογοζ*.

ibid. + *ετι (ante μικρον χρονον) sah and copt*, but no others.

4. *Copt* says "having sat upon them judgment was given to them," eliding *και sec. et tert.* (two MSS. add *ογοζ* before *κριμα εδοθη*). No others thus. *Sah* omits *και init.* (alone).

ibid. For *και quart.* before *τας ψυχας copt* substitutes *εθε*, "because of," "δια," while *sah* adds *αιναυ* with 56 95 only + *ειδον*.

ibid. For *και δια τον λογον copt* says *νεε πιχαχι*, but *sah* follows Greek *αυω ετβε πωαχε*. No Greeks elide *δια* with *copt*. Only 59 omits *και δια τον λογον του θεου*.

ibid. *Copt* has *των λογων* with 63 alone.

ibid. — *και post θεου N* alone; *copt* says *νεε*, but *sah* has *αυω*.

ibid. + *αυτου post χαραγμα 59* only. So *copt sah*; 32 56 and 95 add *του θηριου*.

ibid. — *αυτων prim. NAB* and sixty cursives and *gig Cypri Aug Prim* but not *syr S* nor *copt* nor *sah*.

ibid. — *και ante εξησαν copt [non sah]*. No Greeks.

ibid. + *τον (ante χριστου) NAB* and most cursives. *Sah* has the article, and *copt* the weak article.

ibid. — *τα (ante χιλια) NA* and some cursives, *Latin* and *copt sah syr S*.

5. *και οι λοιποι copt* with some Gk cursives, but *οι λοιποι δε sah*. *A^{gr}* and *latt* omit *δε*.

ibid. Some (graeco-lat) cursives, 7-16-39-104 add *οτι* before *αυτη η αναστασις* and *syr S* adds *και*, but neither *copt* nor *sah* add anything.

ibid. For some reason 59-67 read *αναπανσις* for *αναστασις*, but both *copt* and *sah* transliterate the Greek with *ΑΝΑΤΤΑCΙC*.

6. "Blessed is he and a saint of God" for *μακαριος και αγιος* says *copt*, but no Greeks or Latins.

ibid. "Over these the second death shall not find authority *ουκ him*" (and see Horner's note). Some Gk MSS. *επι τουτων* for *επι τουτων* at the beginning (29)-30 21-73-79-

103, 104 *Hipp* (*ut edit.*), and *ἐπι τουτου* 46-88-101, and *ἐπι τουτω* 14-92, and *ἐπι τουτο* 102**, but *sah* closes *ΕΧΝ ΠΑΙ*.

- xx. 6. *Σ* alone adds *και* after *ιερεις*. *Copt* says *ΠΖΑΝΟΥΗΒ* (while *sah* only *ΟΥΗΗΒ*). There is probably no connection.

ibid. + *τα* (*ante χιλια*) *ΣΒ* and fourteen cursives. So *copt* distinctly this time.

7. *Copt* says *ΟΥΟΖ ΕΨΩΠ* for *και οταν* while *sah* *ΖΟΤΑΝ ΔΕ*.

ibid. *Σ** adds *σε* after *τελεσθη*.

ibid. - *αυτου* *copt* [*non sah*] and no Greeks and Latins.

8. *Copt* adds "the servants with" before *τα εθνη*. No others. Only *Σ* 21-73-79-100-103 *syr S* add *παντα*. In a common original of some kind there may have been a connection, but the coptic *ΠΠΙΕΒΙΑΙΚ* has no great similarity to *ΤΗΡΟΥ* or *ΠΙΛ* or *ΟΥΟΝ ΠΙΒΕΝ*. Middle coptic *ΠΙΒΙ* would come closest in looks to the word used.

ibid. - *τα sec.* (*post εθνη*) *Σ* and ten cursives and *syr S* with *copt*. The cursives include 35-87, not 34.

ibid. - *της γης* *Σ** only. *Copt* however plainly *ΠΤΕ ΠΚΑΖΙ*, but *sah* apparently *ΠΤΟΙΚΟΥΜΕΝΗ*.

ibid. - *τον* (*ante γωγ*) *Σ** only of Greeks (with *Latt* of course) and *coptic ΓΩΓ* plainly, while *sah* has *ΠΓΩΓ*.

ibid. - *τον* (*ante μαγωγ*) *Σ** A and seventeen cursives, Latin (of course) *syr S* and *copt* and *sah*. *Sah*, as printed by *Goussen*, has *ΠΠ ΜΑΓ[ΩΓ]* (*Balestri* *ΠΠ ΜΑΓΩΓ*), and *copt* *ΠΠ ΑΓΩΓ* (*ΜΑΓΩΓ* only *T*). *Σ^{gr}* has *ΜΑΓΩΓ*.

ibid. For *συναγαγειν αυτους* *copt* has *ΕΥΕΘΟΥΑΤΟΥ*. *Σ* and some cursives and *syr S* *gig* say *και συναγαγειν αυτους*.

ibid. + *τον* (*ante πολεμον*) *ΣΑΒ etc.* *Copt* *ΕΠΙΠΟΔΕΜΟΣ*, *sah* *ΕΠΠΟΔΕΜΟΣ*.

ibid. + *αυτων* (*post αριθμος*) *ΣΑΒ etc.* So *copt*.

9. [Goussen and Balestri number their *sahidic* with the Vulgate verses, which vary from the Greek.]

ibid. For *την ηγαπημενην* *copt* substitutes *ΑΒΕΡΙ* "new." No others. Only *Gr* 100 substitutes *μεγαλην*. *Sah* = *ΑΜΕΡΙΤ*. Horner's note indicates perhaps confusion

between αβερι and μεριτ. $\aleph^{\text{gr}}$ does not fall into the trap.

- xx. 9. $\epsilon\kappa$ (του) ουρανου απο (του) θεου the order of B and many cursives *gig Aug (de civ)* and *Anonym* is that of *copt*, but not of *sah*. $\aleph^{\text{gr}}$ is wanting here by omission of 9/10 πυρ . . . λιμνην, while A^{gr} omits απο του θεου with 18 21-73-79-100-103 80 and *Prim*.

ibid. — και ult. (ante κατεφαγεν) *copt* [*non sah*]. No other support. [$\aleph^{\text{gr}}$ missing.]

10. For του πυρος και θειου *copt* says “of fire (no article) which burneth with sulphur.” So only Gr 32 + την καιομενην post πυρος.

($\aleph$ and some cursives say του θειου).

ibid. οπου + και ABP and most cursives *vg etc.*, but not $\aleph$, nor *copt*, which says ΠΙΛΑ ΕΤΕ.

ibid. $\aleph$ supplies οπου again before ο ψευδοπροφητης, maintaining the usual order with *copt*. *Copt* does not add, while *sah* almost reverses the order to οπου ο ψευδοπροφητης και το θηριον of Gr 18 only, apparently conflating thus: ΠΙΛΑ ΕΝΤΑΥΝΟΥΧΕ απεθριον εροϋ παι πεπροφητης πνουχ.

ibid. For νυκτας instead of νυκτος, by 87 alone, compare *copt* πιεζουϋ. Not by *sah*. *Sah* writes πτεγγη παι πεζουϋ (= *nocte ac die*, reversing the order alone) while *copt*: ππιεζουϋ παι πιεχωρϋ (with Jerome in Ezec. : *diebus et noctibus*).

Copt continues “unto age of the age” (ωα επεζ πτε πιεπεζ), while *sah* “unto age of age” (ωα επεζ ππεπεζ). No Greeks here vary τους αιωνας των αιωνων except 29, omitting των, and 47 119 [*non* 123], omitting των αιωνων.

11. [Goussen’s verse now agrees].

— και *init.* no Greeks, but *sah* and two *coptic* mss. (*cf. Iren Novat*).

ibid. *Copt* and *sah* write ειδον μεγαν θρονον λευκον for ειδον θρ. λευκον μεγαν, while $\aleph$ ABP *etc.* have ειδον θρ. μεγαν λευκον, bringing λευκον last, but not interposing θρονον as *copt* and *sah*. No Greeks do this nor Latins.

Apoc 50 says θρ. μεγαν και λευκον, as *Prim*.

ibid. “With him who sat upon it” *copt* [*non sah*].

XX. 11. επανω αυτου for επ αυτου only **N** 38 *syr*. Cf. **Ⲫⲓϭⲱϥ** *copt* and *sah*. [See ix. 17.]

ibid. + του (*ante προσωπου*) only **NAP** 95 *syr* S. Cf. *copt*.

ibid. + αυτου (*post προσωπου*) 56 67 95 114 *syr* S *Ephr* Cf. *copt*.

ibid. — ο (*ante ουρανος*) 21 39 73 98. So *copt sah*.

ibid. For αυτης (*pro αυτοις*) of 16 44 72 cf. *copt*.

12. *Copt* adds παντας after νεκρους but no Greeks or Latins nor *sah*.

ibid. Here **N*** gives us a sahidic touch : και μεγαλους και τους μικρους for μικρους και μεγαλους, for *sah* writes **ⲡⲓⲛⲟⲩⲛ ⲡⲓⲛⲟⲩⲛⲓ** (μεγαλους μετα μικρων) instead of **ⲡⲓⲕⲟⲩⲅⲁⲓ ⲡⲓⲛⲓⲱⲓ** (τους μικρους μετα των μεγαλων) as *copt*. **N^aAP** and forty cursives also place μεγαλους first.

ibid. θρονου (*pro θεου*) **NABP** and most cursives = also *syr latt* and *copt* and *sah*.

ibid. *Copt* says "on the book" for εν τοις βιβλίοις. Cf. *syr* S.

13. *Copt* says "And (the) abyss with Amenti" **ⲟⲩⲟⲩ ⲫⲓⲛⲟⲩⲛ ⲡⲓⲛⲓ ⲁⲙⲉⲛⲓ** for και ο θανατος και ο αδης. No others change θανατος. **N*** writes και ο τὰ θανατος alone, as if something might have been before him which was unusual. *Sah* says **ⲡⲓⲛⲟⲩ** (θανατος) **ⲡⲓⲛⲓ ⲁⲙⲉⲛⲓⲧⲉ**.

So that we now see *triple* interchange of **ⲡⲓⲛⲟⲩ** **ⲫⲓⲛⲟⲩⲛ** and **ⲫⲓⲟⲩⲛ** (as earlier) for θανατος, αβυσσος, and θαλασσα.

ibid. *Copt* practically elides εκαστος, writing **ⲟⲩⲟⲩ ⲁⲩⲧⲓⲁⲡⲉⲣⲱⲟⲩ** (with *Iren*), while *sah* (*Goussen*) says **ⲁⲩⲱ ⲁⲩⲕⲣⲓⲛⲉ ⲙⲓⲛⲟⲩⲩ ⲡⲟⲩⲁ ⲡⲟⲩⲁ** = *singuli, unusquisque, de singulis*, (*Balestri* = **ⲁⲩⲱ ⲁⲩⲕⲣⲓⲛⲉ ⲙⲓⲡⲟⲩⲁ ⲡⲟⲩⲁ**).

14. Again, *copt* says "and (the) abyss (ⲫⲓⲛⲟⲩⲛ) with Amenti," that is all *copt* MSS. but C = **ⲫⲓⲛⲟⲩ**.

[We saw above, xix. 4, that **C^{boh}** was the type of text **N^{gr}** was following, which may account for there being no sign of *abyss* in his text here.] *Sah* has **ⲡⲓⲛⲟⲩ** again.

ibid. — του (*ante πυρος*) *copt*. No Greeks. *Copt* uses **ⲡⲓϭⲣⲱⲛ** and *sah* **ⲡⲓⲥⲁⲧⲉ**.

ibid. *Copt* omits ουτος εστιν ο δευτερος θανατος with 1-46=88 =101-67 18 25-58-78-84-94 31 41-42-53 81* 97 114 and substitutes την καιομενην θειω (**ⲉⲑⲙⲟⲩⲩ Ⲫⲓ ⲑⲏⲛ**).

No Greeks. But **NABP** and sixty cursives add η λιμνη του πυρος including of those above only 53 81***. *Sah* (*Goussen*) stops at **ἦσατε** eliding the last clause and substituting nothing with the Gk cursives above and *Prim*, but *Balestri* continues: **παῖ πε πμοῦ ἡμερ-
οναυ ετε τλιμνη τε ἦσατε**.

xx. 15. *Copt* begins this verse "and he who," literally "with he whom," connecting with verse 14 after his addition of **εἰμορ ζι ἦηη**. No Greeks. *Sah* says **αῦω πε τε**.

ibid. ουχ ευρεθη *Copt* writes **ετεῖμορζεμ**. **N^{gr}*** alone varies ευρεθη and writes ευρεθησεται. *Sah* gives **ἡπορζε ερορ**.

ibid. *Copt* says "on the book of (the) life" **ζι πχωμ ἦτε πωηθ**. No Greeks vary ἐν except 80 which has **εις την βιβλον της ζωης**. *Sah* (*Goussen*) says **επχωωμε**, and *Balestri* **ζῆ πχωωμε**.

ibid. For **εβληθη** *copt* has the active "they cast them," and **εις** is missing before **την λιμνην**. *Copt*: **αυριτορ ετλιμνη ἦχωμ**; *sah* **αυνοχῆ ετλιμνη ἦσατε**. No sympathy found among Greeks or Latins.

xxi. 1. The **κενον** and **κενην** of **N** appear to be itacisms, for we have **κενην** again in verse 2 by **N** alone and **κενα** again verse 5. *Copt* plainly **ἡβερι** *bis* and *sah* **ḲḲρε**.

ibid. — **πρωτη** (*ante γη*) 13 29 65 = *copt* "For the first heaven with the earth" with *Iren* and *Prim* [*non Tert non gig non sah*].

ibid. **απηλθαν** **NA**, **απηλθον** **B** etc. Cf. *copt* **αῦωε**, *sah* (*Goussen*) **αῦεινε**, (*Balestri*) **αῦοεινε** (*P* etc. **απηλθεν**, *al.* **παρηλθεν**).

ibid. Although *copt* has a peculiar turn of phrase for **και η θαλασσα ουκ εστιν ετι**: **ογορ ἡμοη ιομ χε**, and *sah* is: **αῦω θαλασσα ἦωμοη αν θε**, none agree with change made by **A^{gr}**: **και την θαλασσαν ουκ ιδον ετι**. This **ιδον** might have come from misplacing the **ιδον** in next verse, but while *text. rec.* places it early in verse 2, all Greeks omitting **εγω ιωαννης** and including **A** place it later after **καινην**. It is possible **A** confused **αῦεινε** with *copt* **αἰναυ**.

2. While all Greeks and *Prim* transfer **ειδον** to the place

after *καινην*, *copt* and *sah* have it at the beginning as in *textus receptus* (omitting of course *εγω ιωαννης* with all).

xxi. 2. *εκ του ουρανου απο του θεου* **ΝΑΒ** and most with *copt* and *sah*.

3. **Ν*** drops *ηκουσα* and writes *φωνη μεγαλη*, following it with *λεγουσα*. Neither *sah* nor *copt* do this, and the editors do not follow **Ν***.

ibid. But for *ουρανου* **ΝΑ** 18 substitute *θρονου* which the editors *Lachmann Tisch Westcott and Hort* and *Revisers* follow although there is only this greek support **ΝΑ** 18 with *Iren Ambr Aug vg*, both *sah* and *copt* with *syr arm aeth gig Tich Prim* and *Anonym Cassiod* opposing.

ibid. *Sah copt* = + **χε** before **ις** (*ιδου*). No Greeks.

ibid. *Copt* [*non sah*] supplies the verb “*being*” before “with men.” No Greeks nor Latins except *Ambrose*.

ibid. *εσκηνωσεν* **Ν** alone. Not *copt*, but *gig am*: *habitaui*. This certainly looks like a very old *Latin* mutation of u for b in *habitabit* which **Ν** followed.

ibid. *λαος* **P** etc., cf. *copt* and *sah*.

ibid. — *και ult.* **Ν** 65, but present in *copt* and *sah*.

(65 is the interesting Moscow fragment often with **Ν** alone and often with **Ν** and *copt*, see xxi. 21.)

3/4. — *θεος αυτων* verse 3 **ΝΒ** etc. Agrees with *copt*.

— *ο θεος* verse 4 **ΝΡ** etc. Agrees with *copt*.

Copt writes: “And God himself shall be with them, He shall wipe every tear from their eyes.”

4. **ΝΑ** 32 56 substitute *εκ* for *απο*. *Copt* = *εβδλ θεν* and *sah* *εβδλ θπ̄*. *Sah* writes *πια* for *πιβεν* (*παν*).

ibid. — *ο (ante θανατος)* **Ν** 18 22*** 23 38 47 and Latin. (*Copt* *ογοθ π̄νε μογ*, *sah* *αγω μπ̄ μογ*.)

ibid. — *ουτε tert. ante πονος* *copt* [*non sah*]. **Ν** and 65 omit *και πονος* but no others.

ibid. Quite a curious thing now occurs.

For *ουτε πονος ουκ εσται επι οτι τα πρωτα απηλθον*

copt = *π̄νε θ̄ιςι γωπι χε̄ επιλ̄η πιζογα† ᾱγσιμι*
sah = *ογδε μπ̄ ρ̄ιςε παγωπε χ̄ιν τεγνογ χε̄ ᾱ*
π̄γορπ̄ ογ̄εινε.

Ν confuses coptic **χε** and *επιλ̄η* for he substitutes *οτι* for *επι οτι*, dropping *επι* altogether. Showing that **Ν***

ductory **ⲭⲉ** before "write these words." Strangely enough 46-88-101 have this. *Sah* employs **ⲭⲉ** twice, more correctly giving the Greek, and says **ⲭⲉ ⲙⲉⲗⲁⲓ ⲭⲉ ⲛⲉⲓ ⲱⲗⲭⲉ**.

- xxi. 5. *Copt* and *sah* seem to give textus receptus' order *αληθινοι και πιστοι* while **NAB** *etc.* vary the order to *πιστοι και αληθινοι* with *gig* "fidelia et vera." (The cursives which write this order add *του θεου*.) The meaning of the words is so similar we need not dwell on this. *Primasius* emphasises with a superlative *Haec verba fidelissima sunt et vera*.
6. — *γεγονασιν* **N^a**. So *coptic* omits altogether [not *sah*] with *aeth?* and *lux* and *Anonymi* and *Tichon*.
- ibid.* — *της πηγης* **A**. Not *copt* nor *sah*, but in *copt* *πηγης* and *υδατος* are very similar **ⲡⲉⲙⲟⲩⲓ** and **ⲙⲉⲙⲟⲩⲩ** (*sah* = **ⲡⲛⲏⲩⲏ ⲙⲡⲙⲟⲩⲩ**).
- ibid. fin.* *δωρεας* for *δωρεαν* **N^{*}**. Cf. *Latt* gratis. [Cf. xiv. 3 *χρυσεας*.]
7. *ταυτα* for *παντα* of nearly all Greeks [*non* 1-62=63-72-80 53] is agreed to by *copt* and *sah*.
8. *τοις δε δειλοις* of **AN** *etc.* for *δειλοις δε* = *copt* and *sah*.
- ibid.* *Sah* writes **ⲡⲟⲛⲏⲣⲟⲥ** for *πορνοις*.
- ibid.* *om πασι* *copt sah* but no Greeks or Latins (*Tert* omits *πασι τοις ψευδεσι*).
- ibid.* + *εστιν* *Hippol* (*ante εν τη λιμνη*), cf. *copt*.
- ibid.* *Copt* = "in the lake of the fire with the sulphur" omitting *καιομενη* (which it sometimes adds). No Greeks omit, but *Tert Auct Quaest* do so. Rarely *copt* gives the article to **ⲭⲣⲱⲙⲓ**, but here it does so, as also to *sulphur*. No Greeks. Cf. *syr* S.
9. — *προς με*. Practically all Greeks. Also *copt*.
- ibid.* *ο πρωτος pro eis* 35-87 38. *Sah* = **ⲡⲟⲩⲟⲩⲁ**, *copt* **ⲡⲭⲉⲟⲩⲁⲓ**. [See xxi. 19.]
- ibid.* + *εκ* (*post εις*) **NABP** and many cursives. Also *copt*.
- ibid.* [*τας γεμουσας*] *Copt* = **ⲉⲩⲙⲉⲗ**, *sah* **ⲉⲩⲙⲉⲗ**; 35-87 have *τας εχουσας* = *latt* habentibus. *Copt* says "filled with" **ⲉⲩⲙⲉⲗ ⲉⲃⲟⲗ ⲉⲛ**.
- ibid.* — *και* (*ante ελαλησε*) *copt* and *sah*. No Greeks or Latins.
- ibid.* + *οτι* (*ante δειξω*) *copt* and *sah*. No Greeks. "veni et ostendam" *vg*.

xxi. 9. την νυμφην την γυναικα του αρνιου, order of **NA**P and only (17) 34-35-87 38 65 77 *syr* S, but with *latt* and *copt* and *sah*.

10. *Copt* and *sah* add the article before πνευματι but no Greeks.

ibid. For επ ορος μεγα και υψηλον *copt* says ΕΠΩΩΙ ΕΧΕΝ ΟΥΝΙΩ† ΠΤΩΟΥ ΕΞΘΟΙ (but *sah* only ΕΧΠ ΟΥΤΟΟΥ ΕΧΘΟΕ). Observe επι for επ by **NA** 35-87 56 59 only.

— και before υψηλον of *copt sah* = *gr* 12-46=88=101-59-67-81-100 65 114.

ibid. — και (*ante* εδειξε) *copt* and *sah*. No Greeks.

[After εδειξε μοι *sah* is wanting to verse 24.]

ibid. — την μεγαλην **NA**BP and forty-eight cursives [not 65 114 or 119-123 although *syr* S omits] with *copt syr* S and *latt*.

ibid. — του (*ante* θεου) *copt*. No Greeks.

11. For εχουσαν την δοξαν του θεου (omitted by A 30 35 98 104) *copt* has: "she which is holy which is filled with glory" (or [other mss.] "light"). Cf. *gr* 119-123: εν η η γυνη του αρνιου η ανω ιλημ υπο θεου κοσμηθησεται και δοξασθησεται. (*et Sylburg ed. And.*). Observe **N** supplies απο after δοξαν. So *gig*: a Deo *pro* Dei of the rest.

ibid. *Copt* practically suppresses ομοιος as a separate word. No Greeks.

ibid. For ως λιθω ιασπιδι *copt* says ως φωστηρ ιασπιδος τιμιου. No Greeks supply *light* or substitute it for λιθω *sec.*, but *syr* S omits λιθω, = ως ιασπιδι which virtually agrees, and some eighteen cursives omit ως λιθω.

ibid. For κρυσταλλιζοντι *copt* says "being of crystal" ΕΦΟΙ ΠΧΡΙΣΤΑΛΛΟC. No Greeks; but Latins say *sicut cristallo*, and *Prim*: "refulgentum in modum crystalli."

12. — τε **NA**BP and most. So *copt*, which expresses εχουσαν *prim* (εχουσα ABP *etc.*; εχοντι **N** *primo loco*, εχοντας *sec. loco* **N**^{*}, εχουσας **N**^a) by "being to her," ΕΘΩΟΝ ΠΤΑC. Does εχοντι of **N** bear any relation to this?

ibid. — και (*ante* υψηλον). 18. Cf. *copt*.

ibid. και (*pro* εχουσα *sec.*) 119-123. Cf. *copt* "with the twelve gates," omitting εχουσα.

xxi. 12. *Copt* continues "And the twelve angels at (Ⲫⲓⲣⲉⲛ 'prope') the gates." No Greeks give this order nor Latins.

ibid. + αὐτῶν (*post onomata*) Ⲭ and *syr* S. Not *copt* which says "with names written." Ⲭ has (with *syr* *gig* etc. 'scripta') γεγραμμενα for επιγεγραμμενα of the rest. The Latins vary, some *scripta*, some *inscripta* or *super-scripta*. *Copt*: ⲡⲉⲙ Ⲫⲁⲛⲣⲁⲛ ⲉⲩⲥϫⲏⲟⲩⲧ.

ibid. *Copt* supplies *name* a second time, for ⲁ̅ ⲉ̅ⲱⲧⲓ writing ⲉⲩⲣⲁⲛ "being (the) name." So A 18 35-87 56 65 with *syr* S + τα ονοματα, and + ονοματα B and many other cursives.

13. *Copt* has the order East, South (ϫⲁⲣⲏϫ), West, North.

Owing to the slightly varying meaning of the points of the compass in some of the Greek words we need not dwell on any of the variations of order here.

ibid. *Copt* says "on the E. (ϫⲁⲡⲉⲓⲉⲃⲧ) three gates, on the S. (ϫⲁⲣⲏϫ) of her three gates, and the W. (ⲡⲉⲙⲉⲛⲧ) of the city three gates, and on the N. (ϫⲁⲡⲉⲙⲪⲓⲧ) three gates." I have italicised the additions. No Greeks add "of her" or "of the city," nor Latins.

14. — εχον Ⲭ*. ⲉⲟⲩⲟⲛ as usual *copt*.

ibid. δωδεκα θεμελιους 25-78. So *copt* order.

ibid. + γεγραμμενον *copt* = ⲟⲩⲟⲪ ⲉⲩⲥϫⲏⲟⲩⲧ Ⲫⲓⲱⲧⲟⲩ. No Greeks. For Ⲫⲓⲱⲧⲟⲩ *cf.* επ αὐτῶν for εν αυτοις practically all Greeks.

15. *Copt* says ⲉⲟⲩⲟⲛ for ειχε. No Greeks εχων nor Latins apparently anything but *habebat*.

ibid. *Copt* does not add μετρον as the Greek uncials, most cursives and Latins, but adds ⲡⲓⲧⲟⲧϫ after χρυσοῦν, part of periphrasis for ἔχων, thus: ⲟⲩⲕⲁⲱ ⲡⲓⲧⲟⲩⲃ ⲡⲓⲧⲟⲧϫ. *Cf. Prim* "arundinem auream ad mensuram" instead of "mensuram arundinem auream."

16. και η πολις τετραγωνος (+ αυτης) κειται So Ⲭ. *Cf. copt*: ⲟⲩⲟⲪ ϯⲃⲁⲕⲓ ⲡⲉ ⲟⲩⲧⲉⲧⲣⲁⲱⲛⲟⲛ ⲧⲉ (— κειται). *Copt* continues "And as is her length thus also is her breadth" = Gk και το μηκος αυτης [Ⲭ omits the αυτης here] ὅσον και το πλατος, omitting τοσούτον εστιν of *text. recept.* with nearly all Greeks.

ⲬBP omit the και before το πλατος, but *copt* has ⲟⲩ.

xxi. 16. *Copt* omits *τω καλαμω* substituting "he found her being" (*αφχελλς εχοι*), making *εχοι* stand for *επι*. No Greeks omit *επι*. But *copt* adds "of length" (*ηωιη*) after *ωιβ ηωω ησταλιον*; and continues (instead of *το μηκος και το πλατος και το υψος αυτης ισα εστι*) by *ηεη τεκογηωσι ηεη πεσδici εγοι ηογργoc* "with her breadth with her height being equal." 18 39 *syr* S add *αυτης* after *πλατος*.

17. After *το τειχος αυτης* *copt* supplies "it was found making." No others. Cf. however *Prim*: *muris autem dimensus est*.

ibid. *Copt* omits *πηχων*. No others.

In other words *copt* makes *μετρον* take the place of *πηχων μετρον*, for it retains the singular for *μετρον*.

18. *N** has a curious variation here, writing *και ην εν δωμασι του τειχους* for *και ην η ενδομησις του τειχους*. Please note carefully that *copt* has a totally different way of putting it from the usual Greek and the *copt* may easily have engendered the expression of *N**. *Copt* adds first "And (the) circuit of the wall—" then proceeds: "the laying foundation was being as an iaspis." Note also *gig*: "In structura murus ejus" and *Anonym*: "Et supellex muri et civitas" for the usual "Et erat structura muri ejus," or the "et fuit aedificatio muri ejus" of *Prim*.

ibid. — *αυτης* by 20 32 59. No Greeks add *ως* with *copt* but Latins say *ex lapide iaspide*.

ibid. *Copt* varies again by adding a verb in the next clause, saying "And the city was being *worked* with gold pure as glass pure."

ibid. For *χρυσιον καθαρον* the cursives 21-73-79-100-(103), 114 write *χρυσιω καθαρω*, as *syr* SΣ *χρυσιου καθαρου*, and *am* "auro mundo" and *Prim* "ex auro mundo." *Anonym* says "aurum mundum simile vitro mundo."

19 *init.* While *N*^aABP and over fifty cursives omit *και*, *N** and *copt* retain it.

ibid. For *κεκοσμημενοι* (omitted by P 92 *gig Prim*) *copt* introduces earlier [after *πολεως*] "(are) *built* out of" *εγκητ εβολ θεν*. Cf. *Tich*.

ibid. The coptic order is *λιθω παντι τιμω*. No Greeks thus.

ibid. For *πρωτος* *N* writes *εις* [see xxi. 9]. *Copt* is *ηρογι†*.

D^{copt} gives numerals for the stones instead of writing in full. N^{gr} begins this at the third stone.

xxi. 19. *καρχηδων* (*προ χαλκηδων*) 35-68 (*hiat* 87). So *copt*.

20. *τοπαδιον* N^{gr*}. So D^{copt} N^{copt}. Other coptic MSS. give ΔΟΠΑΤΙΟΝ, and ΔΟΠΑΔΙΟΝ, and one ΔΑΠΟΔΙΟΝ. Observe that it is D^{copt} with N which goes exactly with N^{gr}, and D^{copt} has been running with N^{gr} in using numerals.

ibid. Some coptic MSS. invert the order of the tenth and eleventh stones. Not so N^{gr} nor other Greeks.

ibid. *κνκοπαρασος* A^{copt}. Others *χρισοπαρασος*, and other variations.

ibid. N^{gr*} writes *αμεθυστινος*, perhaps conflating *greek* and *copt*, for while *Gr* is *αμεθυσος* (N^a etc.) or *αμεθυστος*, *copt* says ΔΜΕΘΙΤΟΣ AEF*G*N² or ΔΜΕΘΙCΤΟΣ the rest.

21. Again the conjunction of N 65 alone of Greeks witnesses to coptic conditions by omitting *δωδεκα secund.* exactly as *copt*: "And the twelve gates of pearl." *Copt* adds ΠΟΥΑΙ ΠΟΥΑΙ (*ανα εις εκαστος*) and closes the sentence, omitting *των πυλωνων ην εξ ενος μαργαριτου*. This N does not agree to, nor do others. Only *syr* S says *εις ανα εις και εκαστος* punctuating thus but continuing with the Greeks. But *Prim* supports the coptic exactly.

Thus N 65 seem to witness independently to part of the *coptic*, while the *Latin* as represented by *Prim* witnesses to the rest!

ibid. For *ως ναλος διαφανης copt* has *ⲙⲉⲩⲣⲏⲧⲓ ⲡⲟⲩⲁⲃⲁⲭⲏⲏⲓ ⲉⲩⲉⲣⲟⲩⲱⲓⲏⲓ*.

22. *ουκ ειδον ναον* is the *copt* order. No Greeks nor Latins.

ibid. N says *οτι ο κυριος ο θεος* for *ο γαρ κυριος ο θεος*. Not *copt* = *ⲡⲟϥ ⲉⲁⲣ ϣⲓⲧ* but three coptic MSS. BEF drop the *ⲉⲁⲣ*. None introduce with *ⲭⲉ*, and *sah* is still missing.

ibid. *Copt*, as often, says *ⲡⲉⲙ ⲡⲓⲅⲓⲏⲃ* for *και το αρνιον*.

23. — *του ante ηλιου et ante σεληνης gr* 100 = *Latt.* *Copt* has the strong article before *moon* but not before *sun*.

ibid. — *εν (ante αυτη)* most Greeks. Cf. *copt*.

ibid. + *εστι (ante το αρνιον)* 41 *syr* S *gig et latt.* Cf. *copt* *ⲡⲉ*.

24. "And the nations shall walk from (*εβολ θει*) her light." Cf. Greeks against the *textus receptus*.

ibid. *Copt* uses *των εθνων* for *αυτων* with 34-35-68 (*hiat* 87)

[in fact some coptic MSS. add *αυτων*] and B and fifty cursives, but does not with the B group add *αυτω* after *φερονσιν*, but in this respect goes with the other uncials. *Copt* **ⲡⲉⲙ ⲧⲧⲓⲙⲏ** opposes **Ⲛⲁⲡ** *etc.* which omit.

(*Sah* commences early in verse 24 and omits *the nations* and *και την τιμην*.)

xxi. 25. For *πυλωνες αυτης* (— *οι*) of 46–88–101 *Er Ald Col* 57 *cf.* **ⲡⲉⲥⲡⲩⲗⲱⲛ** *copt.* The *boh* follows *Gr.* order here but *sah* places **ⲡⲉⲥⲡⲩⲗⲱⲛ** after *ου μη κλεισθωσιν*.

ibid. For *ημερας* *copt* writes **ⲙⲡⲓⲉⲃⲟⲟⲩ** supplying the article. No Greeks vary *ημερας* except **Ⲛ*** = *ημερα* (and 100 = *νυκτος*). This *ημερα* appears to be the equivalent of Latin *die* by *Prim* and *Anonym.* Others say *per diem* as *gig* and *vg.* As regards *νυκτος* of 100, two coptic MSS. A^{mg}F add **ⲡⲉⲙⲡⲓⲉⲃⲱⲣⲉ** after **ⲙⲡⲓⲉⲃⲟⲟⲩ**.

ibid. For *νυξ γαρ* following, *copt* has **ⲟⲩⲟⲃ ⲡⲡⲉ ⲉⲃⲱⲣⲉ**, but other MSS. supply **ⲩⲁⲣ**.

26. In a note Horner says omit this verse B^{copt} “*cf. gr. 1.*” This almost implies that *gr. 1* omits, and indeed *Er* 1 2 3 *Ald Col* and 57 do omit. Delitzsch explained that this was due in the Erasmus edition (*Del. Handschriftliche Funde*, Heft 1, p. 51) to confusion with the commentary but that *Apoc 1* has the verse.

ibid. *Copt* has a different order here from Greek both in *boh* and *sah* which vary.

For *και οισουσι* (32 alone varies with *ηξουσι*) *την δοξαν και την τιμην των εθνων εις αυτην*, *boh* writes **ⲉⲩⲉⲓⲛⲓ** (MS. A and text Horner **ⲉⲩⲉⲓ**) **ⲡⲡⲉⲛⲓⲉⲃⲟⲥ** **ⲙⲡⲟⲩⲱⲟⲩ** (MS. A and text **ⲡⲉⲙ ⲡⲟⲩⲱⲟⲩ**) **ⲡⲉⲙ ⲡⲟⲩⲱⲧⲁⲓⲟ ⲉⲃⲟⲩⲛ ⲉⲣⲟⲥ**, and *sah*: **ⲡⲡⲉ ⲧⲓ ⲉⲃⲟⲩⲛ ⲉⲣⲟⲥ** **ⲙⲡⲉⲟⲩⲩ ⲡⲡⲉ ⲡⲧⲁⲓⲉⲟ ⲡⲡⲉ ⲡⲧⲉⲃⲟⲥ**.

In both cases “the nations” occupies a different position from that in the Greek. (Two *Gr* MSS. 98 and 102 omit *των εθνων*.)

For the initial **ⲉⲩⲉⲓ** of *boh* *cf.* + *ωα εισελθωσι* of B and fifty cursives at the end of the verse.

27. While *sah* has *και init.*, *copt* goes without it. *Copt* says “Anything defiled (**ⲉⲩⲩⲱⲩⲩ**) shall not enter her with those who make defilements (**ⲡⲧⲁⲛⲱⲩⲩ**),” and continues, eliding *και tert.* and enlarging the clause “Falsehood

shall not come into her." *Sah* is somewhat different. The Greeks hardly vary. But *cf.* **N***, who has alone *και ο ποιωσει* for *και ποιουν*, to *gig's* "quod facit" (against *faciens* of the other Latins). This with coptic construction and Latin sympathy in previous verse 25 *ημερα* by **N*** (*die*) seems definitely to connect **N*** with *copt* and *latin* under his very eye.

xxi. 27. For *ει μη copt* [*non sah*] has **ΕΒΗΛ ΕΠΗ** ("except they who").

ibid. For *γεγραμμενοι* 31 47 84 have *εγγεγραμμενοι*. *Cf. copt* "written on the book of life (**ⲉⲓ ⲡⲓϭⲱⲙ**)."

ibid. Now occurs something not to be neglected in our considerations. For **N** writes *οὐνοῦ* for *αἰνίου fin.* Surely this is a commentary on our contention. We have spoken of the *sound* of the words under the eye of the scribe of **N** both in Latin and coptic as well as in Greek, and have entered in spirit into the scribe's work fifteen hundred years ago as we sat with him at his work. As he copied so he repeated to himself mentally as any copyist does. Here is the proof of the mental process at work, writing *ουρανου* for *αἰνίου*, although no authorities vary at this place, and none of our other Greeks have done this, easy as it is to do.

xxii. 1. — *καθαρον* **NABP** and forty cursives = *copt* and *latin*. Latins, as coptic, say later: *splendidum sicut cristallum*, but *Prim* and *Vigil Taps* here say *candidum*, and *Fulg* once *splendidum* and once *candidum*. *Anonym* omits the word altogether, while *syr S* doubles it at this place: *καθαρον και λαμπρον* *ως*, as greek 18.

ibid. **N** alone omits *του* before *θρονου* = Latin, not coptic = **πιθρονος**.

2. *Copt* "on this side and on that" = **ϭⲁⲙⲙⲁⲓ ⲛⲉⲙ ϭⲁⲙⲙⲁⲓ**. **N** omits *εντευθεν sec.* but also *ξυλον ζωης* following, without authority.

For the *hinc et inde* of *gig*, other Latins substitute *ex utraque parte*.

ibid. For *ποιουν καρπους δωδεκα copt* says "bringing the twelve fruits forth" (**ⲉϣⲓⲛⲓ ⲙⲡⲓ ⲓⲃ̅ ⲛⲟⲩⲧⲁⲛⲉⲃⲟⲗ**).

ibid. For *κατα μηνα ενα copt* says "one for a month" (**ⲟⲩⲧⲁⲓ ⲉⲃⲁⲣⲁ** [some MSS. **ⲕⲁⲧⲁ**] **ⲁⲃⲟⲩ**), [*cf.* 56], omitting

altogether the clause *εκαστον αποδιδουν τον καρπον αυτου*. No Greeks. **Σ** has *κατα μηνα αποδιδους* (— *ενα*) reading with Latins *per singulos menses reddens*.

- xxii. 2. *Copt* [*non sah*] says “and the leaves of the tree for an healing *the eyes* of the nations.” No others. **Σ** omits *των* before *εθνων* (alone) = *latt*.

3. For *καταθεμα* (*καταναθεμα receptus*) *copt* uses **σωϣ** (as in xxi. 27 for *κοινων* and **ζαπεσωϣ** *βδελυγμα*). **Σ*** writes *καταγμα*.

ibid. — *του* (*ante θεου*) *copt*. No Greeks.

ibid. *εσται εν αυτη* 18. So *copt*.

ibid. After *και ο θρονος του θεου και του αρνιου εσται εν αυτη* *copt* adds “And anger shall not be.” No Greeks.

ibid. *Copt* [*non sah*] introduces the last clause with **αλλα**.

ibid. *του θεου* (*pro αυτου*) 7-45-104 47 92 = *copt* [not *sah* nor Latins].

5. — *εκει* B *etc.*; *ετι* (*pro εκει*) **ΣAP** 35-68 56 65 108** (108**=56) *latt*, with *copt* which expresses it **πνε εχωρζ ωωπι χε**.

ibid. *Copt* expresses *και sec.* and *tert.* by **οϣδε**. No Greeks, but *Prim* and some Latins.

ibid. + *εν αυτη* *copt* after *λυχνου* (**πθητς**). No Greeks.

ibid. + *φωτος* (*ante λυχνου*) **ΣA** 18 47 56 80 108** *syr S.* }
+ *φως ante λυχνου* 21-73-79-100-103 65, }
and “*lumen lucernae*” *gig* and Latins.

This becomes an exceedingly interesting coptic-latin place because **πθητς** of the coptic MSS. **ACD^{mg}EFG*N** is written by the change of one letter only **πθηβς** by *copt* MSS. **BD*G^cHZ** with **T^c**; the former representing *εν αυτη* and the latter approximating the addition here of the small but important graeco-latin group as above. Perhaps someone can explain away this significant graeco-coptic-latin affiliation. I cannot. It involves doubling the *λυχνου*. Reading as **ΣA etc.** *φωτος λυχνου*, *lumine lucernae vg Anonym*, *luce lucernae Ambr* 1/3, or *φως λυχνου* 21 *etc. gig Prim*.

ibid. *επ αυτους* for *αυτους* **ΣA** 18 35-68 (*hiat* 87) *gig Prim Ambr Anon.* Cf. **ερωϣ** *copt* (**εροϣ** *sah*) which can be confused for **ερο** the preposition.

[To show how easily confusion can occur I caught

myself writing **ερωγο** for **ερωγ** above, reading two words further on **εγε ερωγο** "they shall reign."]

xxii. 5. **εις τον αιωνα του αιωνος** 12 40. *Cf. copt εις αιωνα του αιωνος* (**ϣαενης πτεπιενης**).

6. + **οτι** before **ουτοι** 56 and 108** = *copt* and *sah* + **ξε**.

ibid. *Copt* amplifies to three attributes, saying "These words are faithful (**σενζοτ**) and they are holy (and) they are true (**ζανμεθμη**)."

Note the gloss in 12 21-73-79-100-103, but none add **αγιοι**.

In 12 21-73-79-100-103 the order is **αληθινοι και πιστοι**.

ibid. + **ο** (*ante* **κυριος**) **NA** 35 58 72 92 *syr* S. *Cf. copt* **π̄σ̄**.

ibid. **πνευματων των** for **αγιων** by **NA**BP and most cursives is agreed to by *copt* and *sah*, while the Egyptian group 34-35-68 (*hiat* 87) and *syr* S conflate with **των πνευματων των αγιων** against the other Greeks and Latins.

ibid. + **με** (*ante* **τον αγγελον**) **N*** 26-41-42 53 107 only. That is to say these codices wish to read: "And the Lord God sent *me* his angel to show to his servants the things which must shortly come to pass." Now this occurs nowhere else *nor in the Latins*. But the *coptic* shows an **μ** here = **μ̄νεϣαγγελοϣ**, and Goussen's *sah* actually writes **μ̄μ̄ο̄ῑπεϣαγγελοϣ**. Could anything be more interesting as to **N*** in such a connection, when we see this had nothing to do with the Latins? Whence could this come except *via* the *copt* or *sah*? It is not present in *syr* S. Gwynn does not quote it for the MSS. of *syr* Σ, but *Tisch.* quotes *syr* with **N*** from *syr*^{sch}, which has very definitely "misit me, me angelum suum." No doubt this is late, following *copt*. [See Gwynn elsewhere on *Apoc.* version among the Syrian churches, "*Remnants of the later Syriac versions.*"]

7. "Lo I come lo I come quickly" some *copt* MSS. (not *sah*) and no Greeks or Latins.

ibid. **ταχυ** *sah*, but **π̄χωδεμ** *copt*.

ibid. "the words of *this* prophecy of this book." So *sah* and *copt*. *Cf. gig* "*verba libri prophetie hujus*" against other Latins "*verba prophetiae libri hujus*." No Greeks add **ταυτης** to **της προφητειας**.

xxii. 8. — και *copt* and *sah* with *syr* S and some Latins *am fu lips*⁶. No Greeks.

ibid. For ο βλεπων ταυτα και ακουων, **Σ** and twenty-seven cursives with *syr* S and *Dionys* write ο βλεπων και ακουων ταυτα, while AB and nearly all others put ακουων first: “ο ακουων και βλεπων ταυτα” with Latin order. *Copt* and *sah* go with **Σ**. *Copt* uses “He who *saw* and he who *heareth* these things.” Cf. *latt* “*audivi et vidi*” (in the other order) but *syr* S “εβλεψα και ηκουσα.” *Gr* 18 is the only one to use the article twice with *copt*, but that MS. gives the other order ὁ ακουων και ὁ βλεπων ταυτα.

ibid. For the και οτε ηκουσα και εβλεψα following, *copt* [not *sah*] says “*Then* (ΤΟΤΕ) having heard and having seen *these things*.”

Note “*Et postquam*” of *gig vg* and some Latins.

Sah merely says ΑΥΩ ΑΙΝΑΥ ΕΡΟΥΥ.

+ οτε a second time *B^{sr} etc.* may be compared to *copt* ΕΤΑΙΩΤΕΛ . . . ΕΤΑΙΝΑΥ.

ταυτα here finds no agreement among Greeks.

ibid. — προσκυνησαι *copt*, using the regular “I threw myself down” for επεσα.

ibid. For δεικνουντος μοι *copt* says “*who* showed to me.” No Greeks, but equals Latin “qui mihi ista ostendit,” or ostendebat.

9. *Copt* ηηι χε αψωρ ανοκ ογωφηρ αβωκ ητακ losing the γαρ with **Σ**AB and most.

ibid. + εγω 4-20-48-74 31-106 32 34. So *copt* ανοκ as above.

ibid. “Worship God” in this order *copt*. No Greeks follow nor Latins [*gig* is wanting]. *Sah* omits the words, but continues with verse 10 *init*. *Gig* skips the words and the first part of verse 10 to βιβλιου τουτου with *gr* 98 102.

10. ειπε *pro* λεγει *syr* S and **Σ**. Cf. *copt sah* πεχαϛ.

ibid. + τουτους *post* λογους **Σ***. Not *copt*, but *copt* adds ταυτης after λογους to apply to προφητειας.

ibid. ο καιρος γαρ (— οτι) **Σ**AB *etc.* So *copt* and *sah* and some Latins.

11. + και of 34-35-68 (*liat* 87) *syr* S *Prim* is not agreed to by *copt* nor *sah* nor other Latins.

xxii. 11. — *ετι sec. copt* [non sah]; — *ετι prim. Cypr Anonym Prim sah* [non copt]. No others omit.

ibid. — *και (in primo loco) copt* [non sah].

ibid. — *και sec. (ante ο δικαιος) copt* [non sah].

ibid. — *ετι (tert. et quart.) Cypr et copt* [non sah] (— *ετι tert. gr 41 non al.*).

12. *init.* — *και SAB etc.* So *copt* and *sah*.

ibid. — *και sec. copt* [non sah nec al.].

ibid. For *αποδουναι εκαστω ως το εργον αυτου εσται copt* says "I will give to each one according to his works" (*ΚΑΤΑ ΠΕΡΙΣΒΗΘΥΙ copt, ΚΑΤΑ ΠΕΡΙΣΩΒ sah*). This "*κατα τα εργα αυτου*" is borne out by the group 21-73-79-100-103 and *syr S*.

The *δωσω* of *copt* = *και δωσω syr S*, ut reddam *gig* [*al. reddere*]. Notice that *S** with *αποδοθηναι* (alone for *αποδουναι*) keeps in the Latin company (apart from *gig*) and does not render *κατα etc.* as we might expect with *copt sah 21 etc.*

13. — *ειμι SAB and most Greeks.* *Copt* and *sah* have *πε. ibid. Copt* says *ΑΠΟΚ ΠΕ ΠΙΑΛΦΑ ΠΕΜ ΠΙΩ ΤΑΡΧΗ ΠΕΜ ΠΙΧΩΚ ΕΒΟΛ.*

Sah says *ΑΠΟΚ ΠΕ ΑΛΦΑ ΑΥΩ Ω ΠΩΟΡΠ ΑΥΩ ΠΖΑΕ ΤΑΡΧΗ ΑΥΩ ΠΧΩΚ.*

Thus *copt* elides *ο πρωτος και ο εσχατος* altogether. No others; but *SAB* give the *sahidic* order with *syr* and *latt*. *A^{gr}* elides *ο* before *πρωτος*, writing *πρωτος και εσχατος η αρχη και το τελος*.

14. *SA* both go to the *sahidic* here with 38, for they write *οι πλυνοντες τας στολας αυτων* for *οι ποιουντες τας εντολας αυτου*, while 56 108** conflate, giving both readings. *Copt* is plain for "do (or *keep*) his commandments," with all other Greeks, Tertullian, Cyprian, *gigas*, *syriac*. The vulgate goes with *SA 38 sah* and Fulgentius, replacing Primasius here. I do not therefore consider this a pure *sahidic* reading of *SA*, for it was fairly widespread and may have come from Latin, but it must be taken into consideration in balancing the evidence. Rather a pretty point in this connection is given by the *greek MS. 59* which has *φυλασσουντες* (for *ποιουντες*) with three *coptic MSS.*; 59 has been with us often. And

observe 34-35-68 oppose **NA** 38. *Copt* adds παντες without Greek support.

- xxii. 14. και (*pro* ινα) 41-42. Cf. *sah* **ΧΕ**, while *copt* has **ΖΙΝΑ**.
ibid. As to order of 35-68 η εξουσια αυτων εσται cf. *copt* and *sah*.

ibid. As to ινα (**ΖΙΝΑ** *copt*) or ως (**ΧΕ** *sah*) see **N*** which actually conflates both readings here, writing :

οι πλυνοντες τας
στολας αυτων ινα
εσται η εξουσια αυτω
ως δε η εξουσια επι
το ξυλον της ζωης.

ibid. Greeks do not vary the order, but *copt* says "and they shall go into the city *by* the gate" (ΟΥΟΖ ΕΥΕΥΕ ΕΘΟΥΗ ΕΤΒΑΚΙ ΕΒΟΖ ΘΕΝ ΠΙΠΥΛΩΗ) while *sah* = ΑΥΩ ΠΕΒΩΚ ΕΘΟΥΗ ΖΙΤΗ ΠΠΥΛΗ ΕΘΟΥΗ ΕΤ ΠΟΛΙΣ. *Syr* S gives τω πυλωνι. *Latt* "per portas."

15. — δε **NAB** and eighty cursives, but not *copt* nor *sah*.

ibid. και οι ποιουντες το ψευδος (— ο φιλων και) 18 only with *copt* (all mss.); while *sah* has **ΝΝ ΟΥΟΝ ΝΙΩ ΕΤΕΙΡΕ ΑΥΩ ΕΤΜΕ ΜΠΘΖΛ**.

This order of ποιων και φιλων is given by **NB**, ο ποιων και φιλων by 4-20-48-64-74 31-106 32 34, and ο ποιων και ο φιλων by 35-68.

Gig, apparently alone of Latins, goes with them "*qui facit et amat*."

Syr says **βλεπων και ποιων** keeping the order of the majority of Greeks and Latins but substituting **βλεπων**. The seat of the variations must therefore be very ancient.

16. *Copt* says "these words" for ταυτα (**ΠΗΑΙΟΑΧΙ**). No Greeks. But *sah* = **ΖΗ ΝΑΙ**.

ibid. εν (*pro* επι) A and 18 21-73-79-80-100-103 38 56-108**, all interesting cursives; so Latins, *copt* **ΘΕΝ** and *sah* **ΖΗ**. Twenty cursives, headed by 1, omit επι altogether.

ibid. — του (*ante* δαδ) **NAB** and most with *copt*.

ibid. + και (*ante* ο αστηρ) over twenty cursives, including 34-35-68, *syr* and *copt* (**ΠΕΩ**) *sah* (**ΑΥΩ**), but not Latins nor Greek uncials which here go with them and oppose *copt* and *syr*.

xxii. 16. For ο λαμπρος ο πρωινος (*t. r. και ορθρινος* is not legitimate) of most, *copt* says "which riseth in the morning." *Sah* = **ⲙⲡⲏⲁⲩ ⲛⲉⲣⲧⲟⲟⲩⲉ ⲉⲧⲟ ⲛⲟⲩⲟⲩⲓⲛ**. As to *copt* compare 35, which, alone apparently, writes ο πρωινος leaving out ο λαμπρος.

17. **ⲛ** omits the articles before πνευμα and νυμφη. Consider *copt* (all mss. apparently) which runs the beginning of verse 17 on to the end of verse 16, thus: **ⲛⲉⲙ ⲡⲏⲁ ⲛⲉⲙ ⲧⲱⲉⲗⲉⲧ. Ⲑⲟⲩⲟⲩ ⲥⲉⲭⲱ ⲙⲙⲟⲥ . . .** *Sah* differently: **ⲁⲩⲱ ⲡⲉ ⲡⲏⲁ ⲛⲙ ⲧⲱⲉⲗⲉⲉⲧ ⲥⲉⲭⲱⲙⲙⲟⲥ**. **ⲛ** however seems distinctly to savour of *Latin* here "Et spiritus et sponsa." And no other Greeks omit.

ibid. *Copt* and *sah* emphasize "Come" by **ⲭⲉ ⲁⲙⲟⲩ** on both occasions.

ibid. — **ⲕⲁⲓ** (*ante ο θελων*) **ⲛ**AB and most with *copt*, not *sah*.

ibid. — **ⲧⲟ** (*ante υδωρ*) **ⲛ**AB and most. So *copt* and *sah*.

18. μαρτυρω εγω (*pro συμμαρτυρουμαι γαρ*) AB and most = *copt*. (**ⲛ** writes **ⲉ ⲙⲁⲣⲧⲩⲣⲱ ⲉⲓⲱ**. *Copt* and *sah* words for μαρτυρω begin with **ⲧ**. Cf. x. 1 **ⲉ ⲑⲣⲓⲭ** *pro ιρις* **ⲛ*** [*copt* **ⲧⲓⲣⲓⲥ**].)

ibid. + **ⲧⲱ** (*ante ακουοντι*) **ⲛ**AB and most. Cf. *copt* **ⲛⲟⲩⲟⲩ ⲛⲓⲃⲉⲛ ⲉⲧⲥⲱⲧⲉⲙ** very definitely and cf. *Prim* "omnes qui audiunt" against usual *Latin* "omni audienti."

ibid. + **ⲧⲁⲩⲧⲉⲥ** (*ante της προφητειας*) *copt* and *sah* as usual.

ibid. *Copt* (and *sah* + **ⲭⲉ**) "That he who will add to them, God will add to them the plagues which are written on this book."

The Gr mss. are rather confused here.

19 *init.* **ⲫⲏ ⲁⲉ** *copt*. All Greeks **ⲕⲁⲓ** and *sah* with *Latins Et*.

ibid. + **ⲧⲟⲩⲧⲱⲛ** (*post λογων*) **ⲛ** (as before) while *copt* adds **ⲧⲟⲩⲧⲟⲩ** to **ⲃⲓⲃⲗⲓⲟⲩ** and **ⲧⲁⲩⲧⲉⲥ** to **ⲧⲉⲥ ⲡⲣⲟⲫⲏⲧⲉⲓⲁⲥ**. Some cursives (21-73-79-80-100-103 25-58-78-84-94 62-63-72 75**) write: **ⲧⲉⲥ ⲡⲣⲟⲫⲏⲧⲉⲓⲁⲥ ⲧⲟⲩ ⲃⲓⲃⲗⲓⲟⲩ ⲧⲟⲩⲧⲟⲩ** agreeing partially with *copt*.

ibid. **ⲧⲟⲩ ⲭⲩⲗⲟⲩ** *pro βιβλου sec.* **ⲛ**AB and most (with *sah*) but *copt* holds to "book" (**ⲡⲭⲱⲙ**) with *textus receptus* and exceedingly few Greeks but some *Latins*.

Here *Latin* and *Coptic* come very strong against *Sah* and *Greek*. But *sah* (*Goussen*) really writes **ⲱⲏⲏ** not **ⲱⲉ** = *hortus*? or *silva arborum*, rather than **ⲭⲩⲗⲟⲩ**.

ibid. — εκ A 10 38 must be taken into account against Latins (*de civitate*) and the rest, and *sah* εβοζ εἰς τοπολις but can be accounted for in *copt*, which says **ⲡⲉⲙ ⲧⲃⲁⲕⲓ ⲉⲑⲟⲩⲁⲃ**.

xxii. 19. — και *ult.* **Ⲛⲁⲃ** and nearly all = also *copt* “which are written.”

ibid. For γεγραμμενων read εγγεγραμμενων with 35–68 (*hiat* 87 [*non* 34]) for the equivalent of *coptic* “written upon this book.”

20. *Copt* for: *ⲧⲁⲓ ⲉⲣϫⲟⲙⲁⲓ ⲧⲁϫⲩ ⲁⲙⲛ* says “They will happen and they come quickly.” Note, **Ⲛ*** has *ⲉⲓⲧⲁⲓ* before *ⲧⲁⲓ*, reading *ⲉⲓⲧⲁⲓ ⲧⲁⲓ ⲉⲣϫⲟⲙⲁⲓ ⲧⲁϫⲩ*, also omitting *ⲁⲙⲛ* with *copt* and 18 62–63–72 65 *syr S gig*. The *ⲉⲓⲧⲁⲓ* might be a mistake, but as 18 65 join in omitting *ⲁⲙⲛ* it might well be that **Ⲛ** had a corrupt text before him, for, as Horner says in a note as to this *coptic* sentence, “the text is probably corrupt.”

ibid. — *ⲧⲁⲓ sec.* **Ⲛⲁⲃ** and some cursives. So *syr S gig* and *copt*.

ibid. For *ⲕⲩⲣⲓⲉ ⲓⲥⲟⲩⲟⲩ* *copt* has “our Lord Jesus Christ” (**ⲡⲉⲛⲟⲩⲥ ⲓⲏⲥ ⲡⲭⲥ**). Add *ⲭⲣⲓⲥⲧⲉ* **Ⲛ**^a and nearly forty cursives.

Sah rather different: **ⲡⲭⲟⲩⲥ ⲓⲥ**.

21. Although *sah* is close to the usual text with: **ⲧⲉϫⲁⲣⲓⲥ ⲁⲡⲉⲛⲭⲟⲩⲥ ⲓⲥ ⲡⲉⲛⲉⲧⲟⲩⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲃⲁⲙⲏⲛ**, omitting *ⲭⲣⲓⲥⲧⲟⲩ* with **Ⲛⲁ** 10 26–41–42–53–107 47 56–108** (but not omitting *ⲡⲁⲛⲧⲟⲩⲱⲛ* as do **Ⲛ** *gig*) *coptic* is quite free and novel, continuing as from verse 20 *fin.* thus:

“upon all the saints unto age of the ages.”

True, *ⲧⲟⲩⲱⲛ ⲁⲓⲱⲛ* = **Ⲛⲁⲃ** and most cursives, but *ⲏ ⲭⲁⲣⲓⲥ ⲧⲟⲩ ⲕⲩⲣⲓⲟⲩ ⲓⲥⲟⲩⲟⲩ* is completely omitted and *ⲉⲓⲥ ⲁⲓⲱⲛⲁ ⲧⲟⲩⲱⲛ* added, and this seems to be the reading of all Horner’s *coptic* codices except one. Note that *gig* says “supra sanctos” for *ⲙⲉⲧⲁ ⲡⲁⲛⲧⲟⲩⲱⲛ ⲧⲱⲙⲟⲩ* or *ⲙⲉⲧⲁ ⲡⲁⲛⲧⲟⲩⲱⲛ ⲧⲟⲩⲱⲛ ⲁⲓⲱⲛ*. A curious ending by *copt* in view of the wording of the last few verses!

Copt omits *ⲁⲙⲛ* with only **A** 21–73–79–80–81 58* 59–67 *gig*, but *sah* has it.

ADDITIONAL NOTES ON LATIN, AND SHORT EXCURSUS ON SYRIAC.

As to the Latin being *underlying*—by that I mean the product of a trilingual executed originally outside of Egypt and Africa—we have the silent witness of St. Jerome, who in his Vulgate of the Apoc. gives us readings agreeing with Gwynn's Syriac, Coptic, and certain Greek mss. in combination, yet not present in other Latin mss. which have reached us. In fact, the self-same phenomena are to be observed here as those to which I have alluded in the Gospel quotations of St. Jerome [see Apoc. xv. 3, xix. 20, *etc.*].

And the Syriac appears basic. We have devoted considerable attention to Dean Gwynn's exposé of his Syriac ms. formerly in the library of Lord Crawford, and although we cannot speak at great length on the subject here, yet we will say a few words, for it appears to go behind **Σ**, Gigas' latin, and behind both coptics, and if it does not represent an Aramaic base, it looks at least to be a very old graeco-syriac recension.

Besides lying behind **Σ**, gigas, and coptic, it has impressed itself in a most remarkable manner on certain very important greek cursives which have not been examined hitherto, such as 18 40 46 56 59 119, and which will be published by me very shortly, I hope; besides 36 38, already partially known, which are in the same case. And we can show precisely the same phenomena of renderings and readings in these cursives, which must result only from overflow of Syriac and Latin in its earliest stages on the parents of these mss. just as on the elder uncials **ΣA**. In fact, some of the matters involved border on translation or retranslation into Greek. Thus, at that very polyglot place where there was some basic error, 59 actually says *τα αρχαια* for *τα πρωτα* (xxi. 4). It may be remembered that *syr* S says *τα προσωπα* for *τα πρωτα* and **Σ*** *τα προβατα*! the Latins varying between *primia* (*Iren vg etc.*), *pristina* (*gig*), *priora* (*Prim* and *Auct de prom*). But the whole place is very involved, **Σ** substituting *οτι* for *ετι sec.*, AP 59 65 67 81 114 omitting *οτι*, and *syr* S saying *ουδε πονος εσται ετι επι τα προσωπα αυτης*, while *copt* adds at end "lo all things will become new."

In writing my Introduction to Apoc. 18, years ago, I find that I said "The original text of 18 may have preceded all our uncials."

This was long before Dean Gwynn had uncovered the readings of *syr S*. One's impressions thus are worth recording at the time, for in 1908 when I began to compare the results of my Greek collations up to Apoc. 106, I found that 18 had the strongest *syr S* sympathy and was alone with that ms. many times.

Dean Gwynn says of *syr S*, "It has strength and freedom such as few translations attain; such in fact that (with the help of such examples as I have brought together in Appendix F) it would not be difficult to make out a plausible case for accepting it as the Aramaic original or a close reproduction of an Aramaic original of the Book . . ."

We are now face to face with what was pre-syrian. We know there was a pre-alexandrian and a pre-coptic. But was there a pre-syrian and a pre-western? Or have we not now narrowed the matter down to syriac and western (i.e. latin) being the same as the original Greek, from which sprang the other variations?

Dean Gwynn in his admirable "dépouillement" of the Crawford Syriac of the Apoc. has carefully brought the matter to a head in his notice in *Transactions of the Royal Irish Academy* (vol. xxx., Part x., 1893, pp. 415/18), reaching much the same conclusions as I am doing as to the Latin.

If we have traces of apparent syriac and latin originals, or such authoritative contemporary versions which can be classed as such, many difficulties disappear, and the practical agreement of *Coptic Syriac* and *Latin* in the *Apoc.* and elsewhere goes a long way towards solving the problem.

The Western and Eastern, i.e. Latin and Syriac, transfer themselves at the outset of the text history to African soil. They imbed themselves there, but return—mutilated and disfigured—to Syria, the Greek Archipelago, Magna Graecia, Italy, Gaul, and England, where Africanisms and degenerations are incorporated and sometimes wrongly identified with these countries instead of with Africa and early African translators and writers.

Dean Gwynn is impressed by the fine character of the version of the Crawford Syriac, as the rest of us are (or should be) by the similar fine flavour of the Old Latin *gigas* version (of Acts and Apoc.) = *Lucifer* = a text current considerably earlier than Lucifer himself. Wiseman considered Sardinia, the home of Lucifer, to equal Africa, but this *gigas* version = *Lucifer* = Sardinia shows rather that it was western, and probably the

purest survival of the original Latin rendering. Gigas' latin is inferior in the Apoc. to that of the Acts, but *gloria et imperium* for ἡ δόξα καὶ τὸ κράτος (Apoc. i. 6) certainly has an imperial ring (we cannot properly say western), while *Fleury* has *claritas et potestas*, which is colourless.

Now what can we learn further from Crawford Syriac, Gigas, and Graeco-latin and Greek MSS.?

The reaction of *syr* on *gig* is so marked that we need not dwell on it.

Sometimes the indeterminate plural is followed, as at xviii. 23, the unusual *εν ταῖς φαρμακείαις* = *gig*: *in veneficiis*. Often it is not followed. No Greeks thus.

Even the dropping of *ἐν* in the Latin can be traced to this source (xviii. 23 again) by C^{sr} and *syr* S alone. So *gig*: *lucebit tibi*, where there is no place for *ἐν*.

Reaction of Latin is perhaps well shown at xix. 5 *αἰνεῖτε τὸν θεόν* by most Greeks, but *αἰνεῖτε τῷ θεῷ* by NCABP and some cursives (9 14 27 36 41-42 43 53 67 73 79 82 92 103 108), or *laudem dicite Deo* by *gig* *vg* and most Latins for *laudate Deum* of *Prim.* Everywhere else in the N.T. where *αἰνέω* or *ἐπαυνέω* is used the accusative follows without variation among Greeks as also in the Latin.

Even at xix. 15 the syriac seems sure for *αὐτῷ* instead of *αὐτῇ*. Gwynn hesitates, but our codices 16 and 38 witness for *αὐτῷ*, falsely of course, from *ipso* or *eo* of the Latin to agree with *gladius acutus*, whereas in the Greek it has to agree with *ρομφαία ὀξεία*.

Irenaeus translator got over this by *graecising* "gladius acutus" and writes: "Et de ore ejus procedit *romphaea acuta* ut *in ea* percutiat gentes."

So at xxi. 4 a curious little case appears. *Text. rec.* gives the slightly redundant negative clause *οὐτε πονος οὐκ ἐστὶ ἐτι*. The Syriac removes the *οὐκ*. The style of the Latin necessitates this and so *gigas* writes "neque dolor erit amplius" (other Latins all vary slightly). The omission of *οὐκ* is not observed in the Greeks.

We might also attribute to reflex action the *τον αἰῶνα* of N *syr* S and Σ from the Latin plural *saecula*, as we can see actually occurs in some of our graeco-latin cursives. This may be *via coptic* for N however.

Latin and syriac draw together at :

ii. 25. Greek is : *πλὴν ὁ ἐχετε κρατήσατε*

- but *Syr* = ο ουν εχετε κρατησατε
Prim = Sed quod habetis tenete
gig. vg = Tamen id quod habetis tenete
harl = Tamen quod habetis tenete }
xv. 1. *syr S* αλλας προ τας εσχατας }
cf. h: "illas novissimas" }
xvi. 3. *Gr.* και εγενετο αιμα ως νεκρου
syr. S και εγενετο η θαλασσα ως νεκρος } where *mare* intrudes
gig et factum est mare sanguis sicut } in *gig* and *h*
mortui } although retaining
h et factum est mare velut mortuis } *sanguis*.
sanguis }
xix. 9. *Gr.* κεκλημενοι.
syr latt. vocati sunt.

Until reaching Apoc. 106 we left Gwynn's Syriac and the Latin representatives severely alone, so as not to imbibe any bias in dealing with our Greek mss. Our families were then, however, sufficiently grouped for us to proceed further and to begin to handle an intensely interesting development of the problem.

There are a great many "new" readings which stand out in an examination of the Crawford MS. But this does not complicate the problem to-day, for we can prove most of them to be mere errors. Without a thorough examination of the cursives, as well as of the uncials and Versions, we might lend undue weight to some of these readings. But now that we can identify, as we do, the groups 21-28-73-79-103 with 25-58-70-78-84-94 as pure family mss. tracing to *syr S* or its ancestor, and observe such close connection with *Σ* 18 and 36 and 38 and 40, 114 and 119-123, and the group 34-35-68-87 in different places, we feel quite sure that these novelties of *syr S* merit but scant attention.

Gwynn has helped us mightily, for he is one of the most careful, painstaking, and thorough men in this department. True, some of his references to the cursives are imperfect, but he was only copying what others gave as to these, and could not follow up all the clues which a more thorough examination of them reveals. To him 35 and 87 were mere mss. of single and slight independent force†; the same with 14-92 or any others. "One other MS.

† So closely are the Syriac and Egyptian related that it used to be considered that 28 and 87 were almost one MS., whereas 87 really belongs to the Egyptian group 34-35-68-87, and 28 belongs to the syriac group 21-28-73-79-103.

reads thus " conveys nothing. But when, after examining scores and scores of MSS., we narrow down such MSS. to certain defined groups, their testimony begins to assume a correlative force which is of immense importance in these problems.

Thus the 1 group, now grown quite large, shows from comparison with *syr* S that we are right in assuming the whole group to be syriac, and very old at that. It develops, however, that the MS. 46=88=101 is the purest representative of the group, followed by 59 and 62/3 which reproduce things which 46 had abandoned. And so it goes.

12, for instance, a member of the 1 group, but a trifle outside the regular ranks, comes in often in such a way that with its graeco-latin immediate derivation we are really face to face with a very old TRILINGUAL version, syriac, latin, greek running side by side, if indeed we might not go further and speak of a fourfold version embracing coptic as well. For the 34 group draws syriac, latin, and coptic very close, as do the 21 group and the 25-58-70-78-84-94 group.

34-35-68-87 savours often strongly of Latin, and then runs to *καρχηδων* at xxi. 19 with *copt.*†

As to *syr* Gwynn notes at ix. 17 *νακνωθον θειωδη*, but says

† Besides the numerous Greek words throughout the coptic language, we must not forget that there are quite numerous LATIN words used, and used in such a way (comparatively rare as they are) as to be exceedingly suggestive of *Latin* intercourse and *Latin* influence in Egypt.

For besides graeco-latin words, as

ΛΑΚΚΟΣ	(<i>lacus</i> , <i>λάκκος</i>)
ΟΥΥΓΙΑ	(<i>uncia</i> , <i>οὐγγία</i>)
ΠΕΛΑΓΟΣ	(<i>pelagus</i> , <i>πέλαγος</i>)

we have the extremely suggestive

СКΡΙΒΩН	a messenger	(<i>scribo</i>)
СТРАТА	a street	(<i>stratus</i>)
ΦΟССΑ	a fosse	(<i>fossa</i>)
ΔΟΥΞ	a general	(<i>dux</i>)
ΠΡΕΤΑ	a prison	(<i>praeda</i> , "a prey")

(for all of which the Copts did not lack Egyptian synonyms)

as also	ΒΙΚΤΩΡ	Victor, a proper name
	ΒΕΡΕΤΑΡΙΟΣ	veredarius, a state-courier.

Note also **ΠΑΓΑΝΟΣ** a heathen (*fr*: *paien*, *lat*: *paganus*, *incola pagi*).

We need hardly refer to **ΚΟΥΣΤΩΔΙΑ** (Matt. xxvii. 65), which, although a latinism, is imported merely *via* the Greek Testament.

literally *καρχηδονα θειου*. Here the coptic reads *βακινθινον*, but at xxi. 19 *καρχηδων*.

Gwynn's careful translation of the Crawford Syriac develops certain very interesting things.

When we follow 18 or 40 over the ground, we find it established beyond peradventure that *they were translating from syriac* just as Gwynn was, or using a graeco-syriac very freely. He has been even more careful than they, but the case is given away *in toto*.

In the same way, the relation to the 1-46 group, which is essentially a graeco-latin family, convinces us that simultaneously there rested under the eyes of their progenitors *both* the Syriac and the Latin versions.

Now there cannot have been a host of single retranslations from Syriac into Greek, nor from Latin into Greek. Thus, perforce, we must return **N** 18 40 and such mss. to a place deriving from a triglot ms.

At any rate, we establish beyond doubt that, so far from an examination of the cursives having caused us to wander about among the church recensions of x-xvith centuries, we have brought the subject round, *back of N*, *back of* the ivth century, into the light of the iind and iiird centuries, and we can debate the matter with far greater clearness than before on that ground.

The process of proof will be submitted later in all its detail. It has been a grievous matter so to have neglected the cursives, for through their innocent but weighty grouped testimony we can really develop the history of the text throughout all the books of the New Testament.

We can properly weigh **N** A and C in the balances, because we have found some weights as early as they themselves with which to weigh them.

There are several other mss. which intrude sometimes, such as 32, 14-92, 8-24, 56, 61-95, 65, 67, 72, 97, 102, 106, besides 114 and 119-123. We can nearly always pick up some information from these codices. Thus at xvi. 8/9 *syr* S omits *εν πυρι* at the end of verse 8, and *και εκαυματισθησαν οι ανθρωποι* from the beginning of verse 9. Gwynn is satisfied that this is due to homoioteleuton *in the syriac*, and restores the words in his text. What do we find among the Greek mss. which are friendly to this syriac? Why, 18 omits *εν πυρι* only, but 67 omits the rest. So that,

between the two MSS, we go back to this error. And so on *ad infinitum*, as will be shown in detail.

N^{sr} draws from this syriac recension very early, even to the order of words. It is as much syriac as coptic or Alexandrian.

C^{sr} is shown to be clearly syriac, and also that hitherto rather indeterminate P^{sr}.

C^{sr} with such syriacizers as 119-123 now almost reveal an unknown syriac lying further back even than *syr* S.

A^{sr} reveals most clearly both syriac and coptic influences. In adding *καὶ* between numerals it shows its graeco-syriac origin before it was copied in Egypt.

This is not an old story, however it may have been sketched before. For we require the evidence—to be produced *in extenso* shortly—to appreciate its bearings properly.

59 favours the purer syriac version (this is confirmed by 119-123). It also has decided coptic leanings.

62/3 favours an Egypto-syriac version.

46-88-101 writes *υδατι* for *εν αιματι* with syriac alone at viii. 7.

These members of the 1 family are very interesting to follow. The divisions among themselves of the 1 family are most significant of basic and exceedingly early syriac influence.

106 even shows us a survival of punctuation (iv. 8). Also 36.

Again, 34-35-68-87 give us *εβληθησαν* with syriac (viii. 7), a record of trouble being left by 62* with “*εβλη.*”

Lat-syr-copt meet at i. 11 *ἀ* (*pro* *ὁ*) and such places.

The syriac helps us materially at xii. 10, confirming *εβληθη* of NCABP and many cursives, although no less than 1 10 12 14 17 23 32 36 37 46-88-101 49 55 59 62/3 67 72 77 91 96 101 oppose with *κατεβληθη* of *textus receptus*, and these are all sympathetic codices. They got it probably from their Latin affiliations *projectus est* or *præcipitatus est* instead of the usual *missus est* used elsewhere.

My examination of the Crawford Syriac and of Gwynn's translation seems to point to an original bilingual *graeco-syriac*. Otherwise Gwynn's careful translation would not yield so many divergencies unattested by the other witnesses whom we have dragged in, *viz.* 18 21 28 40 36 38 46 59 62/3 73 79 *etc.*

In other words the Crawford *syr.* does not seem to represent simply a syriac, but also a greek recension of equal antiquity. Otherwise these sympathetic codices would have reproduced more

of these syriacisms, *which were avoided in the original accompanying Greek version.*

Note then, that outside the errors there are forms not reproduced by *any* of our friends.

Those to which they approach (and there are a good many cases to be observed of this tendency) are due to the very use of the said bilingual by themselves.

In other words, the MS. of the syriac which has reached us is rather corrupt, as indeed can be seen from such interpolations as "a voice from the 'seventh' Heaven" (x. 4).

I believe this graeco-syriac recension perished only since the time of 36. This MS. yields as much as or more than any of the related MSS.

As regards the ancient latin base, anyone who goes deep enough into the subject will see that it is not a question of graecizing Latin at a late date which confronts us, but pure mixture from bilingual and trilingual MSS. at the outset. Otherwise many pure Latin forms would have passed over into some Greek MSS., *whereas in many cases they have not passed into a single Greek MS.*

xviii. 4. de plaga *gig.* So, in the singular της πληγης *syr S*, while all Greeks and Graeco-Latins have εκ or απο των πληγων in the plural, and Latins *de plagis*.

12. preciosum *gig.* So *syr S*, equivalent of τιμιον for τιμιωτατου of all Greeks and Graeco-Latins. Not only is the superlative absent from *gig* and *syriac*, but the case is different, agreeing with *vas*.

17. in mari operantur *latt* for την θαλασσαν εργαζονται. So *syr εν τη θαλασση εργ.*

The above is negative. Consult the positive side :

xvi. 9. The Latin *aestu magno* found its way into the Greek *καυματι μεγαλω* of 18 21-28-73-79-100-103 for *καυμα μεγα* of all the rest. In this connection note that these being syriacizing MSS. it follows that the version was *trilingual* and not only bilingual. See note on the coptic at this place.

But at xvii. 6 the same Latin construction *miracione magna* did not overflow, *θαυμα μεγα* remaining unchanged (except for one graeco-latin 104, which gives the accusative *θαυμαν μεγαν*).

59, on the other hand, is a MS. where, *in addition to* the old

version, the scribe has allowed himself to follow Latin forms sometimes, and we cannot tell exactly whether he is translating as at xvi. 17 *εις αερα* (— *τον*) [alone among mss.] = *in aera* of *gig* (against *εις τον αερα* of some and *επι τον αερα* of most) or rendering from a bicolunar.

The text of *syr S* is proved beyond peradventure to be very old. So is *gigas*. Both go to 250 or earlier. Thus it becomes interesting when we want to establish the existence of a trilingual *then*, and to date a ms. like 56 (of high importance and very ancient lineage) to find 56 at the same time alone in this chapter (xvi. 14) using *απασης* for *ολης* = *universi* of *gigas* [others all *totius*].

Pure retranslation in later times goes overboard also if you consult a place like xviii. 10, 15, where neither the 16 nor 21 groups render *των βασανισμων* for *tortorum*, nor do they seek to graecize *desertae factae sunt tantae deliciae* into anything else but the received *ηρημωθη ο τοσουτος πλουτος*, nor render *in deliciis vixerunt* but by *στηρνιασαντες*. Nor at xvii. 9 is the verb in “*Hic est sensus*” reproduced in any Greek mss.

Having established the intimate relations between the Crawford Syriac and certain Greek cursives, certain cursive families, and certain individual members of these families, we return to the LATIN, and we find the same thing.

Meanwhile, for rather a pretty composite picture, see

- | | | | |
|-----|-----|--------------------------|-----------------------------------|
| i. | 9. | <i>εν ω (pr.)</i> | ⲬCP 38 <i>syr S gig copt.</i> |
| ii. | 5. | <i>— ταχει</i> | ⲬCAP 56 <i>syr S gig vg copt.</i> |
| | 9. | <i>— τα εργα και</i> | CAP 47 <i>syr S gig vg copt.</i> |
| | 13. | <i>— τα εργα σου και</i> | ⲬCAP 38 <i>syr S gig vg copt.</i> |

Thus the four versions run together here against all other Greek cursives.

Yet the last two omissions are not proven absolutely correct, for what of our other witnesses just as ancient, 18 40 and the rest? The matter is a hard one, for we can perfectly well do without these two clauses. Yet that very fact militates against their insertion unless they formed part of the original text, and it seems hardly credible that the twenty odd cursive mss. which are derived from the same source as those which omit should *all* have added these clauses.

Note Latin agreement of Ⲭ, A as follows :—

- i. 16. *φαινει ως ο ηλιος* by Ⲭ only *copt* = order of *h* and *Cypr Ful Firm*.

- ix. 7. *ομοιοι* for *ομοια* by **N** 59. *Cf.* *similes h gig vg.*
 21. *εκ των φωνων* for *εκ των φονων* by **N*** 27 35 36 56 59 78* 98 103 108. = *de vocibus suis gig.*
- x. 3. *ταις εαυτων φωναις* for *τας εαυτων φωνας* by **N** 7-45. = *vocibus suis gig syr S.*
 4. *οσα (pro οτε)* by **N** 37 73-79-80-103 *gig Prim.*
- xiv. 3. + *ενωπιον* before *των πρεσβυτερων* by **N** only = *syr S gig*, besides *χρυσεας* for *χρυσας* by **N** (*cf. latt aureas*). [*Cf. xxi. 6.*]
- xv. 3. *των αιωνων (pro των αγιων)* **N***C 18 56 95 = *syr vg.*
- xvi. 14. — *εκεινης* by **N** 38 14-92 *gig vg copt Tich.*
 19. — *αυτου fin.* by **N** only *gig copt.*
- xvii. 16. — *εν (ante πυρι)* by **N** 34-35-87 and PB 40 56 61 and *Latt* [*non copt sah*].
- xviii. 12. *μαργαριτων* by **N** 35 59 87 95 *syr* and *gig Prim.*
- xix. 18. *επ αυτοις* by **N** 56. *Latt* in *ipsis* [*non Prim Anonym*].
 20. *την εικονα* by **N*** 38 61. *Cf. ymaginem latt.*
- xx. 1. *εν τη χειρι* by **N** 38 *Latt syr copt.*
- xxi. 3. *εσκηνωσεν* for *σκηνωσει* by **N** only. = *habitavit am gig.*
 6. *δωρεας (pro δωρεαν)* by **N*** only. *Cf. lat gratis.* [*Cf. xiv. 3.*]
 11. *απο του θεου (pro του θεου)* **N** only. = *a deo gig* (the rest “*Dei*”).
 12. *επι τους πυλωνας* **N** 18. = *super portas Anonym*, in *portas gig*, the rest in *portis* and *επι τοις πυλωσιw*.
 25. *ημερα* by **N*** only. “*die*” or “*per diem*” *latt* for *ημερας*.
- v. 12. *αξιος (pro αξιον)* A only. *dignus est agnus Latt.*
- vi. 9. — *δια sec.* A only with *copt* [*non sah*] and *Cypr Prim tol gig.*
- xii. 3. *επι τας κεφ. αυτων* A 87 for *αυτου* with *gig* in *capitibus suis*.
- xiv. 18. — *εξηλθεν* A 81* 100 114 with *gig (Prim).*
- xvi. 6. *εδωκας (pro εδωκας)* CA only. *Cf. latt dedisti.*
- xvii. 8. *υπαγει (pro υπαγειw)* A 55 59 104 119 only. *Cf. Iren Prim al. vadit, vg gig ibit.*
- xx. 5. — *δε* A only. *Cf. latt “ceteri.”*
- xxii. 5. *ουκ εξουσιw χριαν* A only. *Cf. latt non egebunt.*
 16. *εν ταις εκκλ. (pro επι)* A 18 21 38 56 73 79 80 100 103 108*. = *vg gig* “in ecclesiis.”
- xviii. 23. — *εν (post φανη)* C only. *Cf. lucebit tibi gig Prim.*
- xvii. 3. *εχοντα* **N**P only. *Cf. habentem latt.*

Further consider :—

- iii. 19. — εαν 40 59 *vg gig Prim syr.*
 ix. 3. — εξουσιαν 40 *syr* and *h.*
 8. — ησαν 21 40 73 *h.*
 xi. 10. χαρησονται 38 119–123; *al. omn. χαιρουσιν contra text. recept. χαροῦσιν Cf. latt.*
 xii. 2. + και (*post εχουσα*) **NC** 95 *syr h gig Prim.*
 xiii. 5. εξουσιαν 12 63 84 109. *potestatem gig.*
 [xiii. 7 *gig* = *potestas*, but **N*** 12 *εξουσιαν.*]
 10. αποκτεινει **N** 21 28 73 79 103 *syr gig interficit.*
 xiv. 13. γαρ (*pro δε*) **NCAP** 18 26 38 95 107. *Latt enim, Prim nam.*
 xviii. 13. θυμιαμα 1 56 62–3 72 80 95 119 *Hipp. Cf. incensum gig Prim.*
 { xix. 10. + ποιησης (*post ορα μη*) 32 95 (36) } = *Latt* “vide ne
 { xxii. 9. + “ “ “ “ “ 32 56 } *feceris.*”
 xx. 8. — τον ante γωγ et μαγωγ **N** and some = *Latt.*
 xxi. 16. ισα εισι (*pro ισα εστι*) 18 104. = *vg gig aequalia sunt.*
 23. το αρνιον + εστι 41. *Latt agnus est.*
 xxii. 16. και πρωινος 46–88–101 56. = *et matutina Latt.*
 Many more could be cited.

Gig retains a number of unique “readings,” many due solely to Latin construction. We cannot print them here, but they will be adduced in our work on the Apoc. to show where the Latin influenced the Greek and where it did not. The point is that the Latin influence is not late but very early.

We do not find retranslation where we might expect it. And such a thing as “λογος θεου” for ο λογος του θεου for the Latin *verbum Dei* is of the rarest occurrence [occurs only in Apoc 100 at xix. 13].

Thus, in the same chapter,

- xix. 2. *De meretrice magna* for την πορνην την μεγαλην
 11. *Cum iusticia* “ εν δικαιοσυνη
 10. *Deum* (governed by *adora*) “ τω θεω (προσκυνησον)

are not found transmitted to a single Greek ms. If the retranslation had been late and as it were deliberate we should find a trace of it in such places, but we do not.

More than that, what retranslation there was, was not deliberate from the Latin alone, but due to the diglot or triglot already referred to, and the trilingual was what seems to have

influenced the *earliest* Greek copyists, where they sometimes found material to elucidate matters or to help them if their Greek column was faint, or if the construction or a word bothered them, or if they were acquainted with some varieties of order or of readings.

To continue :

The Latin did not overflow in the following places :—

xix. 2. *judicia ejus sunt.*

ibid. quoniam *for* ἥτις.

6. — ο παντοκρατωρ *gigas*. Not one Greek copy so far omits.

7. *venerunt nuptiae for* ηλθεν ο γαμος. Surely here some of our careless Graeco-Latins might have gone astray. Not at all. So they hardly ever retranslated *wittingly*.

8. *operiret se for* the simple περιβαλεται.

12. *qui accepit (for* αυτος *fin.).*

14. *purpureum (for* καθαρον *).*

16. *in vestimento et in femore suo* (as against επι το ιματιον και επι τον μηρον αυτου).

ibid. fin. *dominantium (for* κυριων *).*

16. — το ονομα } No Greeks.

17. — του μεγαλου }

19. *ad faciendum* (all have ποιησαι, and none του ποιησαι).

ibid. *cum illo qui sedet* (all have μετα του καθημενου).

A curious case occurs at xix. 20 where *gig* says “in stagnum ignis *ardentem* et in sulphur.” The Latin follows the Greek την καιομενην agreeing with *stagnum*. Yet SAP 67 81 read της καιομενης not following the Latin of *gig*, but following what appears in *vg* and *Prim* as “*ignis ardentis*.”

Where the Latin *did* overflow (as at xix. 13 in 100 as shown previously), see—

xix. 2. *suorum pro* αυτου *sec.* = αυτων 103

10. *eum pro* αυτω = αυτον B

12. *in capite (pro* επι την κεφαλην *)* = εν τη κεφαλη 14-92

19. *in equo (pro* επι του ιππου *)* = εν τω ιππω 24

20. — οι δυο 75 only,

it was due to special causes, or infirmity, or wilfulness of a few scribes, where it is confined as above to single mss.

The other points which appear are clearly, as I think, due to bilinguals, trilinguals, or even quadrilinguals in the earliest stages of copying.

Thus : xix. 3 *iterum* of *gigas* and the *Latins* found its way into 34-35-87 (the syriac-latin-Egyptian ms.) with *ἐκ δευτερου* for *δευτερον*. This is a most natural retranslation (*δευτερον* becoming *iterum* instead of *secundo*, and then reappearing not as *δευτερον* but as *ἐκ δευτερου*), yet it is confined to this small group, representing one ms. Very well. Let it go, if you will, as a clear retranslation from Latin. But why does it not appear in *other* Greek mss. then? It forces this retranslation back to the earliest stages, and whether derived from Latin or Coptic † shows the versions to have been closely concurrent.

However, to show *when* scribes took little liberties, see above at xix. 10, where the Latin is *Vide ne feceris*, as also at xxii. 19. Now 32 36 95 are guilty of appropriating this *feceris* at xix. 10, but only 32 of these adds the *ποιησης* at xxii. 9. And 56 does it at xxii. 9, but not at xix. 10. Moreover 108** (= 56) joins 56 at xxii. 9. This second hand of 108 represents the same original as 56 (for which there is ample proof positive elsewhere).

Note the character of every one of these mss. 32 36 56 95 are representatives among our cursives of an exceedingly ancient text. They were either using a graeco-latin bilingual or preferred to emphasize *ποιησης* (thinking it had dropped out), or the Latin *feceris* was so familiar that they incorporated it almost involuntarily. Both hypotheses work in the same direction. In the latter case it shows the Latin to have been as old or older than their Greek text, and in the former it shows that as the reading was not adopted by *all* these mss. in *both* places, they were not using the Latin, but the bicolumnar, and took a liberty in one place but not in another.

Again, within the self-same limits of the one chapter xix. :

xix. 8. *splendidum mundum gig* (*Male Belsh. splendens*) = *λαμπρον καθαρον* (— *και*). This order, minus *και*, occurs only in *NA*P 7-39-45-102, 91 and 95. Here then we see *NA*P (syriac-greek mss.) and 91 95 accompanied only by the members of the graeco-latin group 7-39-45-102, and we can almost see these scribes involuntarily harmonizing a trilingual.

† Coptic mss. use three different expressions, one : *ϕυαζον* *Ὶ* = "the second time."

On the other hand :

- xix. 9. — *του γαμου*, with which the Latin of *gigas* agrees and which seems an error, is only witnessed to by the Greek MSS. **N***P 1-46=88=101 16-39-102 21-73-79-103 36 59-67-80-81 100 106 114 *copt* [*non sah*] *Er* 1 2 3 *Ald Col* 57, but it shows that in a manuscript, and that a very early polyglot, the word was missing, for, if you will digest the above group, you will find that, while imperfect, it has the elements of the Greek, Syriac, and Latin families, though witnessed to only by portions of these families, and is omitted also by *copt* but not by *sah*. As a matter of fact the words are not wholly missing in the old syriac, but are replaced by an expression equivalent to *της διακονιας* conveying very imperfect sense. This being the case, some ancient scribe omitted it altogether. This would perhaps make for the syriac antedating all the Greeks.

At xix. 15 *omnes gentes* is found only in 38 and 97 (+ *παντα*) and *sah* [*non copt*].

- xix. 18. *ἐν αυτοῖς* (*for ἐν αὐτῶν*) is found in **N** 56. Cf. Latin *in ipsis*.

Summing up then (although we have only presented some of the data available, and we fear not at sufficient length), we would say that it is perfectly evident that both the old Syriac and the old Latin versions were familiar to the scribes of the Greek MSS. which we have (to some extent) reviewed. Nay, more. They were not singly but *both* part and parcel of the groundwork of their original Greek texts; and the sympathy exists in such minute matters that it would seem evident that it occurred from the use of a trilingual.

Having gone thus far, we go farther, and note from the character of the witness of the group 34-35-68-87, where we again find perfect familiarity with the old Syriac and considerable acquaintance with the old Latin, that the text flowed to Egypt in the same form of Greek-Syriac-Latin, and hence we reach the conclusion, now taking into consideration the coptic influence visible in **N**, that a great quadrilingual polyglot existed before **N** was written, which last-named MS. was probably penned *circa* 350-400.

Σ itself is very strongly syriac,† so strongly that it is impossible for the text to be such as it is without the influence of a double syriac-greek version lying before the scribe or before his forerunner. And other minutiae confirm the treble origin. Take Apoc. i. 9 εν ιω alone by ΣCP 38 *gig* (*syr*). Now Σ* writes ιω *sic*, what but a transcription of ihu? Again:

i. 6. βασιλειαν και ιερεις alone with *gig* is actually read by Σ^a, so that this first corrector knew and saw the polyglot version.

The case of A is equally interesting. The *groundwork* of whatever is good in A comes from an old syriac-greek copy *before* it reached Egypt, also tinged with some old Latin influence (for a trifle see xiii. 5 with *gig* 16-39-69 95). Whatever is poor in the codex, due chiefly to carelessness, can be traced to the vicissitudes through which the text passed *after* reaching Egypt.

I came to these conclusions some years ago.

In a few months there will be unveiled the most important Greek MS. ever discovered as to the text of St. Mark. I refer to the Freer MS. It witnesses to readings so far only known in the cursive 28. And the self-same phenomena will be observed in full play in Freer as we have sketched here.

† Note where the Σ text was also current. See two very particular places agreed to alone by Σ and *Eustathius*, Bishop of *Antioch*, viz. Matt. viii. 29 απολεσαι for βασανισαι, and Luke xvi. 24 υδατι for υδατος, alone of all Greeks.

SPECIMEN PAGES OF THE COLLATIONS OF THE GREEK MSS. OF THE APOCALYPSE.

We print the following (Apoc. xviii. 22/24) as a specimen of the manner in which the full evidence of our collations in the Apoc. is to appear. In the large number of variations naturally occurring from homoioteleuta in xviii. 22/23 the door was opened for the omission of *πασης τεχνης* in verse 22; yet absolutely no mss. but **NA** omit, and this they do alone with the *bohairic* against every Greek cursive and against all Latins.

We shall be repaid for printing this if we can bring the lesson home that this makes **NA** and *coptic* hang together absolutely.

- xviii. 22. — και φωνη κιθαρωδων *usque ad εν σοι ετι sec.* 65.
 — και *init.* **Σ** 1. (*Cf. copt.*)
 φωνῇ 114. φωνην (*pro φωνη pr.*) 16 39 69.
 κιθαραδων 12. κιθαροδων 59 104.
 κιθαρας *syrr* S.
 αυλιτων B 7 16 32 36 39* (*αυλιστων ex emend.**) 45 72
 81 102 114.
 αυλιστων 69 104. αυληστων 26 [*non* 107] [*non* 108 *ut vid.*].
 αβλητων 51 [*non* 90].
 — και *quart.* 19.
 σαλπιγγων **Σ** 35 [*non* 51] 87 90. σαλπικτων *Hipp.*
ΠΕΜ ΟΥΓΑΛΠΙΓΞ *copt.*
 σαλπιτδν 32.
 σαλπιγγος *syrr* S (*και σαλπιγγος και αυλητων και μουσικων pro και μουσ. και αυλ. και σαλπιστων*).
 ακουση *vel* ακουστη (*pro ακουσθη pr.*) 14 [*Scr.*].
 ακουστη 98.
 εισακουσθαι 12.
 εισακουσθη 46 (*q.v.*) *Ald* [*non Er.*].
 ακουσθαι *bis* 45.
 ακουσθη σει ετι εν σοι *sic pr. loco* 69.
 ετι εν σοι ετι *sic pr. loco* 78.

xviii. 22. ετι εν σοι *pr.* 61.

— εν *prim.* 98.

— εν σοι *prim.* 43 67.

— εν σοι ετι *pr. usque ad εν σοι ετι sec.* 14. [*Non* 92, *Habet*
και πας τεχν. της κ.τ.λ. *Rel. cum t. r.*]

+ και (*ante* πασης τεχνης) 36 [*non* 51 90].

— και πας τεχνιτης *usque ad fin. vers.* 43 63 [*non* 62, *vide*
infra] 102* (*suppl.** ut infra*) *syr.* S [*non* *gig.*].

Transf. ad fin. vers. και πας τεχνιτης *usque ad εν σοι ετι*
sec. 7 16 39 45 104.

τεχνητης 39 41 [*non* 51] 53 90 114.

Ita 102** : και πας τεχνιτης πασης τεχνης εν σοι μη
ευρεθη (— ετι) και φωνη μύλων (*sic*) ου μη ακουσθη
(— εν σοι ετι).

— πασης τεχνης **NA** *boh* (*hiat sah*). [*Non* *gig*, *non*
Hipp, *non* *al.*]

+ επιωια (*post* τεχνης) 36.

τεχνους 39.

ο μη (*pro* ου μη *sec.*) 12.

ευρεθει 7 [*non* 45] 12.

— εν *sec.* 98*.

— ου μη ευρεθη εν σοι ετι 46 (*q.v.*).

— και φωνη μυλου *ad fin. vers.* **N** 18 19 21 [*non* 26] 29
30 35 38 41 [*male Birch*] [*non* 42] 51 53* 61 62
(63 *vide supra*) 69 72 [*non* 73 *q.v.*] 87 90 93 98
108 114.

22/23. — και πας τεχνιτης *usque ad εν σοι ετι prim. ver.* 23
in 80* ; *suppl. ima pag.* 80** : και πας τεχνιτης πασης
τεχνης ου μη ευρεθη εν σοι ετι, *sed* 80* *et* 80** *om.*
(*ver.* 22) και φωνη μυλου ου μη ακουσθη εν σοι ετι
(*ver.* 23) και φως λυχνου ου μη φανη εν σοι ετι.

22. *Post* φωνη *sec. et ante* μυλου + κιθαρωδων *in rasura* 12.
μυθου (*pro* μυλου) C.

ευρεθη (*pro* ακουσθη *sec.*) B.

φανη (*pro* ακουσθη *sec.*) 4 6 20 31 34 48 64 74 106.

ακουσθει (*pro* ακουσθη *sec.*) 7.

επι (*pro* εν *ult.*) 100.

22/23. + οι εμποροι σου οι μεγαιστάνες. *add. inter versus* 78
errore [*non* 25-58-70-84-94].

22. ετοι (*pro* ετι *ult.*) 104.

xviii. 22/23 *sic*: *Post* εν σοι ετι *primo loco ver.* 22 *habet, hoc ordine, ita*: και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι, και πας τεχνιτης πασης τεχνης ου μη ευρεθη εν σοι ετι, και φως λυχνιου (*sic*) ου μη φανη εν σοι ετι οι εμποροι σου κ.τ.λ. (*i.e.* — και φωνη μυλου ου μη ακουσθη εν σοι ετι *cum* **N** 18 19 21 29 35 38 *etc.*) **40.**

22/23 *sic*: και φωνη μυλου ου μη ακουσθη εν σοι ετι· και φωνην (*cum* **N*** 87* 90 [*at* φωνη 101]) νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι. και φωνη κιθαρωδων και μουσικων και αυλητων και σαλπιστων, ου μη εισακουσθη εν σοι ετι. και πας τεχνιτης πασης τεχνης (— ου μη ευρεθη εν σοι ετι), και φως λυχνου ου μη φανη εν σοι (— ετι)· οτι οι εμποροι κ.τ.λ. **46-88-101.**

22/23 *sic*: και πας τεχνιτης πασης τεχνης ου μη ευρεθη εν σοι ετι· και φωνη κιθαρωδων (*sic*) και μουσικων και αυλητων και σαλπιστων ου μη ακουσθη εν σοι ετι· και φως λυχνου ου μη φανη εν σοι ετι. και φωνη μυλου ου μη ακουσθη εν σοι ετι. και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι· οτι οι εμποροι κ.τ.λ. **59.**

[*Cum t. r.* 119-123.]

23 *init.* — και B.

φωνη (*pro* φως) 44 [*non* 52] 67.

— και φως λυχνου ου μη φανη εν σοι ετι A 26 35 41
[*male Birch*] 42 [*male Birch*] 53 57 69 77 87* 107
Er 1 2 3 *Ald Col.*

— και φως λυχνου ου μη φανη εν σοι ετι και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι 12 21 36 73 79
(*neglexit Tisch.*) [*non* 100] 103.

— και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι 61.

λυχνου (*pro* λυχνου) 16. λυχνιου 40.

φανει 7-45 56*?

ακουσθη (*pro* φανη) 16-39 (102? φανη *ex emend.*).

ευρεθη (*pro* φανη) 62-63 72.

— εν (*post* φανη) C *syr* S. επι (*pro* εν *prim.*) 100.

lucebit tibi adhuc *gig.*

— ετι *prim.* 46 (*q.v. supra.*).

ἦ (*pro* και *sec.*) 38. *Cf. copt.*

- xviii. 23. φωνην νυμφιον N* [φωνη N^a] 46 (*g.v.*) [non 51] 87* 90.
 Γαμφιον (*pro* νυμφιον) 56** *ut vid. vitiose* (Γαμου 56*?).
 + φωνη (*ante* νυμφης) C 19 syr S [non *copt.*].
 νυμφις 95. νημφης 104.
 ακουσθει 56.
 ευρεθη (*pro* ακουσθη) 62-63 72.
 — εν σοι *sec.* 97.
 — επι *sec.* 80.
 — οτι *prim.* 2 9 18 19 23 24 25 26 27 29 30 38 40 41
 42 43 44 50 51 52 53 55 [non 56] 58 61 65 75 78
 82 84 89 90 93 94 97 98 107 108.
 και (*pro* οτι *pr.*) 22 47.
 — οι *prim.* A 13 70 (*errore*) 95.
 ευποροι B.
 — σου *prim.* 9 21 27 36 73 79 100 103.
 — ησαν 25 58 70 78 84 94.
 — οι (*ante* μεγαστανες) 58.
 οι μεγαλη (*sic*) της γης μεγατάναι (*pro* οι μεγαστανες της
 γης) 104.
 μεγασταναίς 7. μεγαστανεις 81*? μεγηστανες 72.
 μεγαστανοι 35 41 [non 42 53] 87.
 — γης 80 (*errore*).
 και (*pro* οτι *sec.*) 56 119-123.
 τι (*pro* τη) 39.
 — τη (*ante* φαρμακεια) 58.
 φαρμακια NCAP 7 12 19 24 36 45 48 [non 50] 56
 62txt(*non com.*) 63txt *et com.* 72 82* 87 103 104 114
 119.
 φαρκεια 107*.
 εν ταις φαρμακειαίς syr S *copt.* In veneficiis tuis *gig*
et latt.
 επλανησας 34-35-87 syr S.
 επλανυθησαν 72.
 επλανηθαν 81*.
 εθνοι 72.
 24 *init.* — και εν αυτη 46-88-101.
 + τη (*ante* αυτη) Hipp (*ut edit. Galland.*).
 αιματα B 2 4 6 7 8 9 10 12 13 14 16 17 [non 18] 19 20
 [non 21] 22 23 24 25 26 27 29 30 31 32 34 35
 [non 36] 37 [non 38] 39 40 41 42 43 44 45 46 47 48

49*txt et com.* 50 51 52 53 55 [*non* 56] 58 59 61
 62-63 64 65 67 70 72 [*non* 73] 74 75 77 78 [*non* 79]
 [*non* 80 *txt*] 81 82 84 87 88 89 90 91 92 93? 94 95
 96 97 98 [*non* 100] 101 102 104 106 107 108 109st
 110 114.

xviii. 24. + των (*ante* προφητων) *Hipp copt.*

+ των (*ante* αγιων) 19 *copt.*

ευρεθησαν 7 14 [*non* 92] 16 39 45 102 104.

ηυρεθη 12.

— των (*ante* εσφαγμενων) 46 50 88 101.

εσφαγμενον 24.

εσφραγισμενων 38 62-63 67. εσφραγμενων 41.

εσφραγμενων 42 53.

+ αγιων (*post* εσφαγμενων) 23 55.

ενι (*pro* επι) C.

PART II.

STUDY OF THE QUOTATIONS EXTANT IN SOME OF THE PRINCIPAL
MONASTIC WRITERS RESIDENT IN EGYPT IN THE IVTH CENTURY.

THE date of the *Sahidic* can be left to take care of itself, and we are glad to see that in the short Postscript to the third volume of the recent edition of the Sahidic Gospels the Editor inclines still towards A.D. 188 or earlier.

But an early date for the *Bohairic* has been seriously questioned by *Guidi*, who, followed by the writer of the able article *Texts and Versions* in the *Encyclopaedia Biblica* (1903), would have the *Bohairic* descend to the VITH or VIITH century!

The examples we offer of *Bohairic* influence evident in **Σ** can, however, not be explained away except upon the hypothesis that **Σ** influenced the bohairic version. I do not believe, however, that an unbiassed observer will be able to deduce any such thing from an examination of the matter as presented here. Had **Σ** been wilfully conforming to *sah* or *boh* much more consent would be seen in **Σ**. Similarly, had *boh* been copying or accommodating to or really using **Σ** or A, much more of the text of these MSS. would be reproduced in the *Bohairic*.

The writer of the said article says, "Coptic is generally supposed to have become a literary language somewhat earlier [than 518 A.D.]; but that is not supported by historical evidence, *nor can it be proved from the documents we possess.*"

[On p. 110, however, of Dom Butler's elaborate Introduction to *The Lausiac History of Palladius* (vol. i.) he says:

"These fragments [of the coptic version of the Lausiac history] are all in the *Bohairic* or northern dialect."

On p. 154 he enters into the question of the date of this bohairic version (for he makes out a strong case for the Greek being the original and the coptic a translation), and places the date in any event PRIOR TO A.D. 450.

It would be a very curious thing, I must say, if the Lausiac

history of Palladius were translated into coptic from Greek before the Scriptures themselves.]

We offer this study of *boh* in the *Apoc.* of **8** as proof to the contrary ; and are prepared to submit similar proof from the other books of the N.T. in *bohairic*.

The only precise argument offered against our contention is that while *sahidic* suppresses many connecting particles, the *bohairic* follows the Greek more closely and reproduces the Greek connecting particles. This is only true to a certain extent. For the same coptic practice of eliding *και* can be seen in many places in *boh* just as in *sah*.

Further, the writer of the article omits to notice a most important point. Coptic is very fond of a superfluous **ⲭⲉ** to introduce any kind of clause, short or long, prefixing **ⲭⲉ** in numberless places without Greek support of any kind.† Now *boh* does this just as much as *sah*, and if *boh* had been strictly following Greek at a later period, he should have eliminated most of these cases of **ⲭⲉ** to accord with the theory advanced of late Alexandrian graecizing.

Further, the writer says that "the Antiochian Greek text seems never to have influenced Egypt—at least not before the xth century. Freedom from specifically 'Antiochian' readings is a characteristic of all forms of the Egyptian N.T."

In this connection the question is, what *is* "Antiochian" as to this standardized Textus Receptus of the ivth century?

For we find Antioch itself and Egypt (as represented by **8**) very close in 325 A.D.

In *Eustathius'* scanty remains we find he agrees *alone with 8* in two very curious readings, viz. *Matt.* viii. 29 ἀπολεσαι for βασανισαι (with *boh*, against *sah*), and *Luke* xvi. 24 ὑδατι for ὑδατος. *Eustathius* was born in Pamphylia, looking east over Cyprus to the Holy Land and Antioch, north and west toward Constantinople and Magna Graecia, and south towards Egypt and Africa : in the very heart of the textual problem as it were. Later he became Bishop of *Antioch*. He was also a bit of a textual critic himself, and gave us the number of σιχοι between *John* viii. 59 and x. 31 in order to refute a various reading of Origen.

† Coptic **ⲭⲉ** always represents Greek *οτι*, but is often found where *οτι* is absent.

In Luke xxiii. 43 *Eustathius* gives us the exceptional order *σημερον εση μετ' εμου* with C* *sah boh aeth* only, against the *σημερον μετ' εμου εση* of *all others* including *Latt* (except E = *eris mecum* [= probably r_2 which is wanting]). While in Acts (xvi. 16/19) *Eustathius* agrees with AEHLP against *ΣBD*, which brings the issue up squarely and puts AEHLP on an equal footing with *ΣBD* in the first quarter of the ivth century.

(In verse 19 a most curious deviation occurs from all known authorities, for *Eustathius* writes *θεασαμενοι ουν οι κυριοι της θεραπαινιδος ως εκποδων ωχετο της εργασιας αυτων η ελπις*, while *Dd* agree in a way with this, but in other language, thus:

D *ως δε ειδαν (= syr) οι κυριοι της πεδισκης οτι απεστερησθαι της εργασιας αυτων ης ειχαν δι αυτης.*

d *Cum vidissent domini ejus puellas quoniam ispes et reditus eorum quem habebant per ipsam.*

Gigas is blissfully ignorant of this recension, but with *Lucifer* uses *reditus* for *quaestus* of all others except *e* "operationis.")

Tertullian, although an African of Carthage, sometimes witnesses (alone) to *boh* against *sah*, as at Apoc. ii. 22 with *DABO*, which is certainly interesting.

Many other hints can be picked up in *Tertullian*. Thus Matt. xii. 48 – *εισω* omitted in *c k* only of Latins and 440 *Eust* 259 only of Greeks (+ the Freer ms.) is omitted twice by *Tertullian*. So some *bohairic* mss. The place is a curious one.

Again, Matt. ix. 6, the order: *αφιεναι επι της γης* by *boh* (and the Freer ms.), against *sah*, is how *Tertullian* expresses it, against the other Latins.

Cyprian even bears some witness to *boh* against *sah* in Apoc. v. 2, where once out of twice he quotes *aperire signa* for *solvere signa* with *boh* only (against *sah*).

[The full quotation of *Cypr* is "Et vidi angelum fortem praedicantem voce magna Quis dignus est accipere librum et *aperire signa* ejus." Therefore *Cypr* is deliberately quoting v. 2 and not v. 9 where the "accipere librum et *aperire signa*" regularly occurs in Greek in the presbyters' song.]

An interesting place about Greek Egypt and Latin Africa is 1 Cor. xiii. 7, where *Mark the hermit* gives us *παντα στεργει* for *παντα στεγει*. This reading is not found in Greek or Coptic, but is witnessed to by *Cyprian* with *DILIGIT* (for *suffert*) thrice. Its origin seems complicated, for *sah* is clearly *suffert* and *boh*

ϣαϣωϣ ⲡⲉⲛⲧ ⲉⲛ ϣωβ ⲛⲓβⲛ, yet being confined to *Marc. mon.*, *Cypr*, and *Zeno*,† its source must be narrowed down to *something* which gave rise to it. I can only conjecture that the ⲡⲉⲛⲧ of *boh* (absent in *sah*) was confused by someone (*Cypr*?) with ⲙⲉⲛⲣⲓⲧ for *diligit*, and again later by *Marc. mon.*

We must not anticipate the edition of Freer, but we are authorized to state that *boh* was distinctly effective in the time of Freer, which shows many traces of *boh* as well as of *sah*. Consult Mark xi. 12 εἰς βηθανιαν (for ἀπο βηθανίας) which *Freer* reads, alone among Greeks, with only γ_2 of the Latins, but with *six* mss. of the *bohairic* and one of *syr pesh*. This completely changes the sense, although *boh* retains εβoλ. Thus: "they having come out" (εβoλ) εβηθανια, for εβoλ ⲉⲛ βηθανια.

PACHOMIUS, MACARIUS, MARCUS MONAC., SERAPION;
PALLADIUS, EVAGRIUS, ORSIESIUS,
AND ISAIAH ABB.

Let us now examine the quotations occurring in the writings of the above, and see how much of interest develops.

I would hesitate to invite scholars at this late date to follow me over this ground, but that I find there is such a tendency to accept *Tisch.* viii. and *Westcott and Hort* as final arbiters, while in the former much of this evidence is overlooked, and in the latter notes are far too scarce.

In other words, we find that although *Tischendorf* does use *Macarius* and *Mark the monk*, yet he fails often to record their testimony at some of the most interesting points. Not only so, but others who have developed other coptic work are content to use the patristic quotations in *Tisch.* and not to look farther. Hence there is something to be gained to-day by a more detailed re-examination.

I could have shortened it by referring merely to apparent *boh* influence, and these passages grouped alone might have made more impression on the casual reader; but for the real student a fuller presentment is fairer and more essential to a well-balanced judgment of how far *boh* winds in and out of the testimony.

† *Tisch.* quotes *Cypr* and *Zeno* for *diligit* and adds "(στεργει?)" omitting to notice *Marc. mon.* in this connection.

Without further preface we will proceed to a consideration of the subject.

We have used Gallandius' edition throughout, which was the most convenient for the writer, and which he hopes will be equally convenient for reference to the reader.

There is one very curious place to be observed in *Pachomius*, to which I refer because the writer of the article in question says: "... with this" (the late date of *boh*) "accords the fact that the most ancient writings connected with Egyptian Christianity—the original of the Bruce papyrus, the life of S. Macarius, the Rules of S. Pachomius, etc.—were all in Greek."

Now it is to be observed that in quoting 1 Tim. v. 8 *Pachomius* omits την πιστιν ηρνηται και. The verse runs in Greek:

εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἡρνηται, καὶ ἔστιν ἀπίστος χείρων.

Bohairic: **ICXE LE OYON OYAI HPHPHWONW AN MAZICTA
NAPEPHI MEIN MEOW AQXED PHAZT, OYOS
QZOWY EOTATHAZT.**

Now it so happens that one *boh* ms. omits the last clause from homoioteleuton, **HAZT** occurring twice. It looks to me very much as if *Pachomius* had omitted the last but one *from the very same cause*. He is reported to write:

"*Si quis autem suorum et maxime domesticorum curam non habet, deterior infideli est*" (— fidem negavit et).

No one else omits, nor could it occur from similarity in Greek; yet here we see from the omission of the *boh* ms. O* *how* it could occur.

This very place is mutilated in Balestri's edition of *sah*, but looks as if the end of the verse were shortened. I do not know if Mr. Horner has a more complete text.

In this connection, turning to *Macarius*, it is curious to find in the "Rules" of "Serapion Macarius Paphnutius and the other Macarius" (A.D. 371) that 1 Tim. v. 12, 8 are combined, thus: "*Quia qui primam fidem irritam fecit est infideli deterior.*"

As regards these Rules, consult further 2 Tim. iv. 2, thus rendered:

"*Argue, obsecra, increpa, cum omni patientia et doctrina.*"

Others (Latins and Greeks) have "IN."

The *bohairic* does not say "with all patience and teaching," but it does say "in all patience *with* teaching," employing the

usual coptic copula **ne** instead of **oro**. This may merit a glance in this connection, and have given rise to the reading in these Rules.

That we have to do with a graeco-copt seems to be shown at Mark x. 21 where the Rules say "Vende omnia bona tua et da pauperibus *et tolle crucem tuam* et sequere me," for the bohairic mss. are divided here, some omitting "and take up thy cross," and some adding, with arabic marginal notes of "a gloss" or "from the Greek" (with greek ANXTII and others, *against* ABCDA and *latt*). *Sah* has the addition.

I am not willing to draw more than general conclusions from Macarius' own writings, except where he repeats quotations more than once, for he is as free at times apparently as Justin or Clement of Rome, *e.g.* he inverts completely 1 Thess. v. 5, and after quoting Matt. vi. 22, Luke xi. 34, he goes on to say, as if it were a quotation :

ἔλεγεν οὖν αὐτοῖς παραγγέλλων ὁ κύριος
 "ἐὰν ὑμεῖς στῆτε καὶ μὴ παρατραπήτε φῶς
 ὄντες τοῦ κόσμου ἰδοὺ ὅλον τὸ σῶμα
 πεφώτισται τοῦ κόσμου. εἰ δὲ ὑμεῖς οἱ ὄντες
 φῶς σκοτισθῆτε τὸ σκότος πόσον ὁ ἔστιν
 ὁ κόσμος ;"

On the other hand he quotes John xiv. 21, Eph. iv. 31, vi. 12, Romans ii. 4/5, and 1 Cor. ix. 27, xv. 26, 2 Cor. v. 1 in full, word for word, with the ordinary text (which does not vary),† and then again at 2 Cor. iii. 18 with

εἰς τὴν αὐτὴν εἰκόνα μεταμορφούμενοι
 (for : τὴν αὐτὴν εἰκόνα μεταμορφούμεθα)

he goes distinctly with *bohairic* :—

ⲉⲡⲱⲓⲃⲧⲧ ⲙⲙⲟⲛ ⲡⲉⲣⲏⲓ ⲉⲛ ⲧⲁⲓⲣⲓⲕⲱⲛ (ⲧⲁⲓⲣⲓⲕⲱⲛ).

[See beyond when quoting this again.]

And again, at 1 Cor. i. 23/24 *Macarius* (*Hom.* xi.) seems to go *exactly* with *boh* against *sah* and the Greek text of all.

† Equally loose are such quotations as 1 Cor. iv. 20 + *εν εργω*, 1 Tim. ii. 8 + *πονηρων*, Gal. vi. 1 — *εν πνι πραοτητος*, Phil. ii. 12 — *και τρομου*, Hebr. vi. 4 *της χαριτος του θεου* for *της δωρεας της επουρανιου*, Luke xiv. 18 *καλων τους θελοντας*. He combines synoptic passages also as Luke vi. 29, Matt. v. 40, or runs 1 Cor. xv. 49, Rom. viii. 29, vi. 22, Jo. iv. 24 together, and Col. ii. 17 with Hebr. x. 1, and writes *αγαθοι και χρηστοι* for *οικτιρμονες* (Luke vi. 36).

The Greek is :

- ²³ ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,
 Ἰουδαίοις μὲν σκάνδαλον, Ἑλλήσι δὲ μωρίαν·
²⁴ αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ
 Ἑλλήσι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ
 σοφίαν.

Macarius :

ἡμεῖς δὲ κηρύσσομεν Ἰησοῦν Χριστὸν, καὶ τοῦτον
 ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἑλλήσι
 δὲ μωρίαν, ἡμῖν δὲ τοῖς σωζομένοις Χριστὸν
 Θεοῦ δύναμιν, καὶ Θεοῦ σοφίαν.

Bohairic :

²³ ΔΝΟΝ ΔΕ ΤΕΝΖΙΩΙΩ ΜΠΧΣ ΕΑΥΑΓΓΗ ΠΠΟΥΔΑΙ ΜΕΝ
 ΟΥΚΑΝΔΑΛΟΝ ΝΩΟΥ ΠΕ ΝΙΕΘΝΟΣ ΔΕ ΟΥΜΕΤΣΟΧ ΠΕ
²⁴ ΠΑΝ ΔΕ ΔΝΟΝ ΦΑ ΠΗ ΕΘΝΑΠΟΖΕΜ ΠΠΟΥΔΑΙ ΠΕΜ
 ΠΠΟΥΕΙΜΙΝ ΠΧΣ ΟΥΧΟΜ ΠΤΕ Φ† ΠΕ ΠΕΜ ΟΥΣΟΦΙΑ
 ΠΤΕ Φ†

That is to say : “ *But we proclaim Christ crucified : the Jews indeed it is a scandal to them, but (to) the Gentiles it is a foolishness ; but to us namely those who will be SAVED, t^e Jews and the Greeks, Christ is a power of God and a wisdom of God.*”

The use of ΠΟΖΕΜ (for ΘΩΖΕΜ) against κλητοις is here definitely marked as tying *Macarius* to *bohairic*.

Sah is extant here and can be consulted. It differs, using ΤΑΖΕΜ (= ΘΩΖΕΜ in *bohairic*) instead of ΠΟΥΖΕΜ to correspond with ΠΟΖΕΜ.

It will be observed that the *boh* and *sah* words for *saved* and *called* are very similar.

I do not know of anyone else who agrees with *Macarius* and *boh* in substituting σωζομενοις for κλητοις here. [See beyond again in *Macar*, “de caritate.”]

The question of Upper and Lower Egypt is thus brought to the fore. The high state of civilization at Oxyrynchus shows conclusively how free was the intercourse between the whole of the Nile district covered by the three coptic dialects. The questions at issue here are not particularly complicated by the various hermits of the name of *Macarius*. But they were all doubtless schoolmen of Alexandria in their youth. What Bibles they used we can only gather in a roundabout way from their literary

remains (which may be confused, and to this day ill-associated with one or other of the same name); but the fact remains that the *bohairic* intrudes in a way which seems to smooth over differences between the Thebaid and Alexandria, although as to *Macarius magnus* we must suppose that his dialect was *bohairic*, geographically speaking.

[But our comparisons must be wide-reaching. Overmuch has been made historically of geographical divisions and boundaries. The circulation of the scriptures overleaped *all* boundaries! It has been pointed out to me by a friendly critic that Greek Egypt and Latin Africa were as wide apart as the poles, in customs, in government, in thought. All I can say is, that in my humble position as a student of the letter of the Greek and of the Versions and of Patristic citations, evidence accumulates as to the inter-relation of the Versions which goes far to show that commercial intercourse carried with it the scriptures, and *exchanged them* in various tongues as regards the foreign element residing in different ports. And *how* free intercourse was in the old days anyone can judge from the mass of testimony which has reached us. For Greek Egypt and Latin Africa were in close touch, and as a matter of fact it has been pointed out to me that the course of *art* followed this route: Egypt,—Africa,—Spain,—Ireland!]

After a long time, with free and careful quotations alternating, we seem to get a genuine recollection of coptic order (*Hom.* xxvii.) in 1 Tim. i. 5, where (the rest of the quotation being quite regular) we get the order *εκ καρδιας καθαρας* by *Macarius* with both *boh* and *sah*, against all Greeks: *εκ καθαρας καρδιας*. I call attention to it, because it seems as if we could hear him thinking aloud.

Just as (same *Hom.*) where *Macarius* writes (Eph. vi. 11) *την πανοπλιαν του πνευματος* for *την παν. του θεου*, a rapid glance at *sah*† shows

†ⲉⲓ
ⲱⲧⲧⲏⲅⲧⲏ ⲡⲧⲡⲁⲛ
ⲉⲑⲡⲓⲁ ⲙⲡⲏⲱⲧⲉ

where *ⲙⲡⲏⲱⲧⲉ* might be confused for *του πνευματος*, a very slight difference accounting for it to the eye in the sahidic column. The reading has no other authority.

† He is quoting most freely all the time from Ephesians, and may have had it open before him. Ephesians has reached us in its entirety both in *sah* and *boh*.

Similarly *Macarius* quotes from Heb. vi. 4 immediately below, reading *της δωρεας του θεου* for *της δωρ. της επουρανιου*, which might also be confused.

But now comes a quotation from John x. 1 in a form which seems pretty conclusive for coptic influence. Instead of saying: *ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν*, *Macarius* says:

ὁ μὴ διὰ τῆς εἰσόδου εἰσέρχομενος

rendered by his Latin translator:

“qui *per ingressum* non intrat”

exactly as Horner for *boh*: “that he who cometh not in *through the entrance*.”

The *boh* (and *sah*) is **πipo**, not using any transliteration of the Greek but a pure coptic expression **po** “entrance.” In *vv.* 7 and 9 Greek repeats *θυρα*, while *boh* differentiates from **po** with the word **cβε**. (*Sah* substitutes “shepherd” for “door” in verse 7, and repeats **po** in verse 9.)

I submit that this is interesting when we find *Macarius* using *δια της εισοδου* and *boh πipo* in verse 1, and **πicβε** in verses 7 and 9.

Compare also a small place in the important verse 1 Cor. ii. 9, where *Macarius* uses *ὄσα* for *ᾧ* (*ὄσα ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν*) with only ABC of Greeks but with *Clem^{ro} Hipp Cyr Epirh Cyr* (both) and as it would seem the coptic.

Again a small place 2 Cor. iii. 17. For “*οὗ δὲ τὸ πνεῦμα κυρίου ἐλευθερία*” *Macarius* uses *ὅπου*. No Greeks do this except FG, and Tischendorf calls attention to it in Rom. iv. 15, v. 20, as well, where no Greeks vary *οὗ* except FG again. But *boh* is very definite: **πiμα ετε** (*sah* not extant in Balestri).

Rather an interesting place occurs in *Hom.* xlii.

As *Macarius* has been quoting rather loosely in the neighbourhood, I would not call attention to it, but that it seems to have a special significance. Referring to Luke vi. 36, Matt. xv. 11, *Macarius* says: “*γίνεσθε χρηστοὶ* [always this play on *χριστος* wherever he uses these passages instead of *οἰκτίρμονες*] *ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος· τὸ γὰρ βλάπτων καὶ μαιῖνον τὸν ἄνθρωπον, ἔνδοθεν ἐστιν· ἐκ γὰρ τῆς καρδίας ἐκπορεύονται διαλογισμοὶ πονηροί.*”

Now the Greek merely says *κοινοῖ τὸν ἄνθρωπον* twice over. *Latt*: “communicat” or “coinquinat.” But the coptic (*boh* and *sah*) is explicit with *defile* (**πετωω**) in both places. Therefore *Macarius* supplies *βλαπτων* and *μαινον*. The word *βλαπτω* only

occurs in Luke iv. 35 and Mark xvi. 18 in other connections, and *μιαίνω* in the Gospels only in John xviii. 28 in another connection. Surely coptic *ꜥωꜥ* may be responsible here for *βλαπτου και μιαινων*.

Again, right after it, *Macarius* quotes Matt. vi. 21, Luke xii. 34, as “*ὅπου ὁ νοῦς σου, ἐκεῖ καὶ ὁ θησαυρὸς σου*.” In all Latins *cor* is used, as *καρδια* among all Greeks and *ꜥⲙⲧ* in both coptics; indeed *ꜥⲙⲧ* is used for *vous* by *copt* in all the 21 places where *vous* occurs in Greek:

Rom. i. 28. God delivered them unto a reprobate *heart*.

vii. 23. against the law of my *heart*.

25. So then I in my *heart* indeed am servant to the law.

xi. 34. For who knew the *heart* of the Lord.

xiv. 5. Let each one be persuaded in his own *heart*.

1 Cor. i. 10. but that ye may be made perfect in one *heart*.

ii. 16. For who knew the *heart* of the Lord?

xiv. 14, 15. my *heart* is unfruitful . . . I shall pray in the *heart* also.

Eph. iv. 17. as the Gentiles walk in vanity of their *heart*.

23. that ye may become new in the spirit of your *heart*.

Col. ii. 18. being proud without cause by *heart* of his flesh.

Tit. i. 15. but their *heart* was defiled and their conscience.

Apoc. xiii. 18. He who hath *heart* let him reckon the number.

xvii. 9. He who hath *heart* and wisdom.

1 Tim. vi. 5. Men having their *heart* corrupt.

2 Tim. iii. 8. men whose *heart* is corrupt.

Luke xxiv. 45. Then he opened their *heart* to make them understand.

In Rom. xii. 2, 2 Thess. ii. 2, 1 Cor. xiv. 19, a different word is used in *boh* (ⲡⲓⲕⲁⲧ), but *sah* holds *ꜥⲙⲧ*.

(In Phil. iv. 7 the conjunction of *τας καρδιας υμων και τα νοηματα υμων* is expressed by *boh* and *sah* with *ⲉⲡⲉⲧⲉⲛꜥⲙⲧ ⲡⲉⲙⲡⲉⲧⲉⲛⲙⲉⲛⲓ*.)

I submit that *Macarius*' variation of *vous* for *καρδια* shows the retranslation of one familiar with coptic and greek.

[It may be noted that *Justin* also uses *vous*.]

At Matt. vi. 31/32, although *Macarius* turns the phrase, using *φαγητε πητε* and *περιβαλλησθε* for *φαγωμεν πιωμεν* and *περι-*

βαλωμεθα, it is noteworthy that he continues with verse 32 *παντα γαρ παντα* against all Greeks *παντα γαρ παντα* (but Δ) and distinctly with *copt* and *sah* “*ⲛⲁⲓ ⲉⲁⲣ ⲧⲏⲣⲟⲩ*,” which is also the way most Latins turn it (*a b k Cyr* omit *παντα*).

Note that, going back to verse 25 immediately after, *Macarius* substitutes *τιμιωτερον* for *πλειον*. Cf. *boh* *ⲟⲩⲟⲩ* and *sah* *ⲟⲩⲟⲩⲃ*, which in retranslation might be rendered in a variety of ways.

The following is a small matter. 1 Tim. v. 6. Contrary to custom *Macarius* introduces this verse with *ⲟⲩ*. Greek, *boh*, and *sah* have *δε*, but possibly, if consulting the book (and he quotes much from Timothy), his eye may have thought Δε was χε, for elsewhere many others have fallen into this mistake. χε is absent here from coptic, but it is present so often that as a coptic form *Macarius* may well be excused for using it, and accused of a mental attitude involving it.

The quotations in the Homilies close with Matt. vii. 11, where *πνευμα αγιον* replaces *αγαθα* against coptic, merging the quotation with Luke xi. 13.

Macarius is one of those men who are the despair of textual critics. Just as you think you are going to tie him down to give valuable evidence, he continues to quote freely from memory. I must admit that his testimony is difficult to balance. He is one who was deeply versed in the Scriptures, and therefore quotes most often without a reference. He must have known Timothy and Ephesians practically by heart,† and I can hardly ever tell if he is copying. Some quotations are word for word as in the MSS., others very free or combined. Still, the very fact of memorial quotations lends force to *σωζομενοις* in 1 Cor. i. 24, *εισοδου* in John x. 1, *βλαπτον και μιναινον* in Luke vi. 36, Matt. xv. 11, and *vous* Matt. vi. 21, Luke xii. 34, *παντα γαρ παντα* in Matt. vi. 32.

What should have been the work of two or three hours, however, has extended to three or four days on this testimony of Macarius.

Passing to Macar. Magn. *De custodia cordis* we find in Eph. iv. 31 two clauses elided out of five. He omits *και θυμος* and *και βλασφημια*. Only one *boh* ms. apparently omits *και βλασφημια* but with it goes *και κραυγη* too *ex homoiotel.* *Sah* has the clauses in full.

† As Mark the Monk, we are informed from his companions' testimony.

Next in "*De perfectione in spiritu*" we notice in John v. 44 *Macar* has πιστω εχειν for πιστευσαι [*boh* = ΕΝΔΞΤ, but *sah* ΕΤΕΤΗΛΩΠΙΣΤΕΥΕ], and ζητουντες (with $\aleph^*$ some cursives, *el Ephr Bas Chr Aug Marc mon Evagr*). He quotes this passage twice, the second time retaining ζητουντες *fin.*, but substituting πιστευειν for πιστω εχειν. This gives one a very good idea what to expect.

So far no clue. But now we come to a decisive one. *Macarius* with *boh*, against *sah* and all Greeks, introduces an αλλο into 1 Cor. x. 31 [Galland., p. 171, wrongly indexed at foot 1 Cor. v. 31], writing :

είτε γαρ φησιν εσθιετε είτε πινετε είτε τι αλλο ποιειτε εις δοξαν
Θεου ποιειτε.

This is the exact equivalent of the *bohairic* $\overline{\text{nhke}}\omega\beta$. It is true that the Vulgate with the ms. *lux*, and *Aug* 1/2 *Hil* add *aliud*, and it is possible that *Macarius'* Greek text is corrupt, but I have not so far found a case where the Latin translator *added* anything to the Greek, although he sometimes mistranslates to conform to the usual Latin reading. Unless therefore scholars can show *Macarius'* Gk text to have been tampered with here, we have a distinct record of *bohairic* influence against *sahidic* and *Greek*.

While there is hardly any excuse for *Macarius'* largely amplified quotation of Matt. xx. 27 :

ὁ θελων εν υμιν πρωτος ειναι και μεγας εστω παντων διακονος,
και εσχατος και δουλος,

yet the *boh* expression ΕΘΟΥΩΩ and *sah* ΠΕΤΗΛΟΥΩΩ might very well be expressed here πρωτος και μεγας as well as either πρωτος or μεγας ; but the addition of παντων seems only to occur in Greek M (*ex* Mark ix. 35). In fact we see from *Macarius'* addition of και εσχατος και δουλος that he had St. Mark's version in mind. In St. Mark the same coptic word occurs for πρωτος. Hence while *Macarius* thus admits combining St. Matthew and St. Mark, we see perhaps a glimmer of coptic behind πρωτος ειναι και μεγας.

That our point is well taken is illustrated by Horner, who translates his *boh* in both Matt. and Mark "first," but his *sahidic* in Matt. "*first*" and in Mark "*great*"!

We pass now to *De oratione* :

In Luke xviii. 7 for the second time *Macarius* elides των εκλεκτων, yet we find no authority for this.

Rather a curious change of order occurs next at Matt. x. 42 where *Macarius* says ὅς αν ποτιση ποτηριον ψυχρου μονον εις ονομα

μαθητου αμην λεγω υμιν ου μη απολεσει τον μισθον αυτου. It is no fragmentary quotation, and yet he transfers "a cup of cold water" to a place early in the verse, against all Greeks and Latins and Coptic, *but with syr S* (and *Aug* once)!

Macarius supplements this quotation with one from Matt. xxv. 40, writing *εφ οσον ενι τουτο εποιησατε εμοι ποιησατε.*

It will be noticed that he shortens it by omitting *τουτων των αδελφων μου*, but adds *τουτο*. Now *sah*'s verb involves this *τουτο*, and *boh* involves *ταυτα*, as translated respectively by Horner.

An illustration of how free *Macarius* is at the same time (making deductions precarious unless the matter appear very clear) is found next at 2 Thess. iii. 10 (again wrongly indexed in Galland.; his index at foot is not always reliable) where *Macarius* simply says *ο δε αργος μηδε εσθιέτω* for *οτι ει τις ου θελει εργαζεσθαι* of *Greek, Latin, and Copt.*

We may notice that *Macarius* substitutes *ειη* for *εσται* after *μήποτε* in Heb. iii. 12, as the Latins "*sit.*"

Follows immediately a long quotation embracing Heb. iii. 16–iv. 3, iv. 11, in which the only differences are :

iii. 16. + *αυτου post ακουσαντες.*

19. *μη pro ουκ.*

iv. 1. *δοκει pro δοκη.*

11. *περιπεση pro πεση.*

This *περιπεση* is noticeable (Latins *cadat* or *incidat*) because *boh* is very deliberate with *ζει εθρηι* (fall *down*), while other *boh* mss. say *πθρηι* (fall *down*), one *εθρηι* (fall *over* or fall *on*), and one *πθρηι* (fall *up*?). So that really there is an excuse for *περι*!

[*Sah* not extant in Balestri. *Sah* Horner "fall in."]

Follows a quotation from Heb. x. 22 without variation, and then one from Heb. ix. 14 where *ὅς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ Θεῷ* is entirely left out (no doubt by design) but which ends + *καὶ ἀληθινῷ* after *Θεῷ ζῶντι* (as edited by Lachmann in his N.T.) WITH BOH and only Greek AP 21* 31 66 *mg Chrys Thphyl* ("Ex Thess. i. 9" as Tischendorf says). [*Sah* not extant in Balestri.]

I do not think that it will do to say that *boh* got this from *Macarius*, because *Macarius* is quoting at length (he quotes twelve verses in Hebrews on one page of Gallandius), and although he chose to elide a whole clause in ix. 14, I should think from his lengthy running quotation of Heb. iii. 16–iv. 3 covering seven

whole verses that he had the book open before him and saw
 ΕΘΡΕΠΕΡΒΩΚ ΞΦ† ΕΤΟΝΘ ΟΥΟΖ ΠΘΜΗ.

The last quotation in this work of *Macarius* is from Luke x. 41 *fin.*/42, which agrees verbatim with the printed Greek textus receptus.

In the following *De patientia et discretionem* we may notice :

Rom. viii. 28. *Macarius* supplies το before αγαθον as Greek L some curs. *Clem Orig* 1/6 *Ephr Cyr* 1/2 *Thdrt Antioch Thphyl* against the rest of the Greek uncials.

Boh turns it, saying "in all good things" ΘΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ, and *sah* ΖΗ ΖΩΒ ΝΙΛ ΕΠΑΓΑΘΟΝ "in everything for the good," both emphasizing however every good thing. [Quotation repeated again in the same form in *De libertate mentis*.]

1 Cor. x. 13. Long quotation. Only difference γαρ pro δε after πιστος, which some *boh* omit; and omits υμας before υπενεγκειν with the large majority of Greeks; but *copt* has a longer turn of phrase.

Matt. xxi. 22 is thus given :

οτι παν ο εαν αιτησητε με εν προσευχη πιστευοντες ληψεσθε.

The ordinary Gk text is

και παντα οσα αν αιτησητε εν τη προσευχη πιστευοντες ληψεσθε.

Now this passage is rather interesting, for *boh* and *sah* divide squarely and *boh* is with *Macar* against *sah*.

At first παν ο for παντα οσα might be passed over, but both coptics give almost the equivalent, *boh* ΖΩΒ ΝΙΒΕΝ and *sah* ΖΩΒ ΝΙΛ, but while *boh* says "in a prayer" ΘΕΝ ΟΥΠΡΟΕΥΧΗ, with *Macarius*, *sah* says "in the prayer" ΖΗ ΠΕΩΔΗΛ, or (other mss.) "in your prayer" ΖΗ ΠΕΤΗΩΔΗΛ. These little things are worth notice.

1 Cor. xiii. 8. This short quotation "ειτε γλωσσαι καταργηθησονται ειτε προφητεια" can be passed; it is a merger. *Boh* and *sah* agree with the Greek.

1 Cor. xiii. 11. οτε γαρ γεγωνα ανηρ κατηργησα τα του νηπιου. Here again there is nothing to notice particularly. Gallandius prints κατηργησα for κατηργηκα of text.

2 Cor. xii. 7 agrees with usual Greek text as does *Palladius*, not supplying εν before τη σαρκι as does *copt*.

2 Cor. xi. 14. (ει γαρ και κατα τον αποστολον) "οιδεν ο σατανας εις αγγελον φωτος μετασχηματιζεσθαι." This is only a

free rendering of *και ου θαυμαστον αυτος γαρ ο σατανας μετασχηματιζεται εις αγγελον φωτος.*

1 Cor. xv. 50. *οτι σαρξ και αιμα βασιλειαν Θεου ου κληρονομησουσι.* This is more important. It does not follow the coptic order (*boh* only extant) of *ου κληρονομησουσι την βασιλειαν του Θεου*, but it conveys the coptic exactly, substituting *κληρονομησουσι* for *κληρονομησαι ου δυναται* as do Greek FG (against the rest) with *Iren*^{int} 2/5 *Orig*^{int} *Tert bis* and some Latins *f g Hier Aug Sedul*, and also *Isai Abb* 1/2.

Again, following very soon (with free quotations from 1 Cor. i. 23, 2 Cor. vi. 16 in between) we reach another conclusive place :

Heb. v. 7. Although inverting the order freely *Macarius* uses *ρυσασθαι* for *σωζειν*, a notable change. *Ambrose* for *salvum facere* says *liberare*, but one old latin ms. *eliberare*, and *boh* : *επαρμεϛ εβολ θεν φμου* [*sah* wanting] exactly *eliberare* or *ρυσασθαι*.

Follows 2 Cor. x. 5 without variation.

And next John viii. 44 where *Macar* elides *εκ πατρος του διαβολου εστε και*, writing *υμεις (ελεγε) τας επιθυμιας του πατρος υμων θελετε ποιειν* and then supplies *του ανθρωποκτονου*, apparently without authority. Continuing : *εκεινος γαρ ανθρωποκτονος εστιν αρχηθεν* for *ην απαρχης*, and closing : *και εν τη αληθεια ουχ εστηκεν.* This *εστιν* is only supported by some three greek cursives *syr pesh Iren*^{int} and *Didymus*, but *boh* and *sah* have *ην*, although three *boh* MSS. omit *πε* altogether.

As regards unique *αρχηθεν* for *απ αρχης* note *boh* has it also practically in one word : *ιϣξεπηζη* (against *sah*) as at John i. 2.

Matt. xvi. 24 follows next, word for word with the ordinary Gk text ; and, separated only by *και παλιν* :

Luke xiv. 26. *εαν μητις μισηση πατερα και μητερα και αδελφους και γυναικα και τεκνα επι δε και την εαυτου ψυχην ου δυναται μου ειναι μαθητης,*

from which it will be seen how one quotation will differ from another in accuracy, for this is undoubtedly a quotation from Luke. It does not range with coptic or Greek properly. Both *sah* and *boh* prefix possessive pronouns to all the relations, and the Greek has the articles.

The next, Acts xiv. 22, is regular except that *Macar* varies the

order to εἰς τὴν βασ. τοῦ Θεοῦ εἰσελθεῖν against Greek and *boh* (*sah* not extant).

Next follows the tract *De elevatione mentis* in which we find in the opening quotation

2 Cor. iii. 18 an interesting matter to discuss, for this is the second time *Macarius* quotes this verse; previously in the vth homily where we called attention to his εἰς τὴν αὐτὴν εἰκόνα (so *boh*) which he repeats here. But this is not all, for he repeats his quotation precisely in the same way, not only agreeing with *boh*, but actually explaining as he did before ἀνακαλυμμενῶ. He quotes thus:

“ἡμεῖς γὰρ (φῆσιν) ἀνακαλυμμενῶ προσώπῳ (τούτεστιν ἐν τῷ ἑσῶ ἀνθρώπῳ) τὴν δοξάν Κυρίου κατοπτριζόμεθα (as *boh* for κατοπτριζόμενοι with *Orig*^{int}) εἰς (with *boh* alone) τὴν αὐτὴν εἰκόνα μεταμορφούμενοι (as *boh* for μεταμορφούμεθα with *Orig*^{int}) ἀποδοξῆς εἰς δοξάν.”

The only difference then between *boh* and *Macar* is in the omission by *Macar* of πάντες at the beginning of the verse.

[*Isaiah Abb.* also has “in eadem imaginem” with some *Latt.*]

Next in Luke xi. 8 we have ἀναστὰς for ἐγερθεῖς, but this is hardly retranslation but a reflection of ἀναστὰς earlier in the verse (yet *boh* and *sah* use the same word twice). *Macar* also writes οσσοῦ for οσσοῶν apparently alone, but compare *vg c etc. quotquot; quantum of d r, οσσοῦ* *Σ^cDEFGHLSUVXΓΔΛ sah?*

In Luke xviii. 7 *Macar* again omits τῶν ἐκλεκτῶν αὐτῶν from his quotation.

2 Cor. vi. 14. It is noticeable that *Macar* quotes

τίς γὰρ ἡ κοινωνία φωτὶ πρὸς σκοτὸς.

In this way he halves his sympathy between Gk and coptic; for *boh* says **ΙΕ ΟΥ ΤΕ ΤΜΕΤΩΦΗΡ ΜΠΙΟΥΩΙΜΙ ΝΕΜ ΠΙΧΑΚΙ**, or: “what is the fellowship [*Gr. κοινωνία absque ἡ*] of the light with the darkness.” No Greeks add the article to κοινωνία.

I wish *Macarius* had quoted the whole verse, for there is a key here, as *boh* uses the same word **ΤΜΕΤΩΦΗΡ** twice for μετοχή and κοινωνία. (All the Latins differentiate.)

In *De caritate*.

After a brief reference to 1 Cor. i. 21 τοῦ κηρυγματος μωρία, *Macar* passes to a composite quotation of 1 Cor. i. 18/23/24, thus:

“ὁ γὰρ σταυρὸς” (φῆσιν ὁ Παῦλος) “τοῦ Χριστοῦ τοῖς μὲν

Ιουδαιοις σκανδαλον Ελληνσι δε μωρια ημιν δε τοις σωζομενοις Θεου δυναμις και Θεου σοφια.”

The language of verse 18 is ο λογος γαρ του σταυρου and of verse 23 ημεις δε κηρυσσομεν Χριστον εσταυρωμενον Ιουδαιοις μεν σκανδαλον κ.τ.λ., so that *Macar* is combining both verses with his ο γαρ σταυρος του Χριστου.

The important part to be observed is this, that while in the Greek text of verse 18 σωζομενοις is used (ο λογος γαρ ο του σταυρου τοις μεν απολλυμενοις μωρια εστι τοις δε σωζομενοις ημιν δυναμις Θεου εστι), in verse 24 the Greek uses κλητοις, and it is from verse 23/24 that *Macar* is quoting, for he ends with Θεου δυναμις και Θεου σοφια instead of as verse 18 only δυναμις Θεου εστι.

Now *boh*, as pointed out before, uses ΕΘΝΑΠΟΖΕΩ = σωζομενοις both in verse 24 and verse 18. That *Macar* quotes *twice*, using σωζομενοις each time in verse 24, is significant. [See above on *Hom.* xi.]

It may also be pointed out that while in *Hom.* xi. *Macar* uses the Greek terminology Θεου δυναμιν και Θεου σοφια, here he says (and his editors seem to represent him faithfully) Θεου δυναμις και Θεου σοφια.

Now if you will consult the coptic you will see that this σοφια shows plainly to the eye : ΟΥΧΟΜ ΠΤΕ ΦΤ ΠΕ ΠΕΜ ΟΥΧΟΦΙΑ.

1 Cor. iv. 8 follows without variation, and also part of Phil. ii. 7 exactly, and part of 2 Cor. iv. 7 more freely, and 1 Cor. i. 30 exactly.

John xiv. 21. *Macarius* elides με without authority, saying και γαρ ο αγαπων (φησιν) αγαπηθησεται κ.τ.λ.

He passes to verse 23, saying (και εν αλλοις) εγω και ο πατηρ ελευσομεθα και μονην παρ αυτω ποιησομεν.

This is almost permissibly free. Note that it ends with ποιησομεν against ποιησω in the quotation in *Hom.* xxxviii., which was also free, and merely said :

οτι εμφανισω αυτω εμαυτον και μονην παρ αυτω ποιησω.

This ποιησω is found in D^{sr} d e syr cu. *Macar* uses it because he here makes a *saltus* from ver. 21 to ver. 23. [See renewed quotation of this beyond.]

Eph. iii. 19. Twice before *Macar* has quoted this. Once in full and properly on *Hom.* xlv., and once as here (on *Hom.* xviii.): να πληρωθητε εις παν το πληρωμα του Χριστου

without authority, apparently confusing *Χριστου* for *Θεου* with *Χριστου* in the preceding clause.

He follows it with *και παλιν* and a quotation of :

Eph. iv. 30, where he passes from *μεχρι κατανησωμεν* (eliding *οι παντες . . . του Θεου*) to his favourite quotation "*εις μετρον ηλικιας του πληρωματος του Χριστου*."

He now goes back to John xiv. 26 which he quotes from *ο δε παρακλητος το παντα*, but prefixes : "*υπαγω*," *ελεγεν*, (from xvi. 5, for his mind is running on ch. xvi. as he follows at once with a quotation from xvi. 12).

The only difference in xiv. 26 here is that he gives *πατηρ* for *ο πατηρ*. While in coptic the article is present, yet the article itself spells *φιωτ* or *πειωτ*, without it the word being *ιωτ* or *ειωτ*, so that to the ear of a graeco-copt *πιωτ* would sound like *πατηρ*. I do not think this is far-fetched. We can only be *gleaners* in this betrampled field.

John xvi. 12/13 now follows word for word with the text.

Then Rom. viii. 26 : *καθ ο δει ουκ οιδαμεν· αλλ αυτο πνευμα (— το) εντυχανει (προ υπερεντυχανει) υπερ ημων στεναγμοις αλαλητοις*.

— *το* before *πνευμα* appears gratuitous (*copt πιπναδ*). *υπερ ημων* omitted by Greek *Σ*ABDFG d* g Orig Ephr Dam Aug* is present here with *copt*.

εντυχανει is read by Gk 54 238 *Ephr Chr*.

Copt supplies *εν* before *στεναγμοις* but no Greeks nor *Macar*.

1 Cor. ii. 11 follows practically without variation.

Next follows :

"*ου γαρ χρειαν εχουσι (φησω) οι υγιαινοντες ιατρον αλλ' οι κακως εχοντες*."

This is from Luke v. 31 (= Matt. ix. 12, Mark ii. 17, with *ισχυοντες*) and is interesting because *Palladius* also uses *υγιαινοντες*. [See beyond on *Pallad.* as to *coptic*.]

Macar next refers to Phil. iii. 20, as often previously, and then quotes 1 Cor. ii. 9 verbatim, passing to verse 10 thus : *εϊτα επαγει "ημιν δε απεκαλυψε δια του πνευματος αυτου,"* eliding *ο Θεος*, but this is quite natural.

1 Cor. iv. 9. In this quotation : "*θεατρον*" (*γαρ φησω*) "*εγεννηθημεν και αγγελοις και ανθρωποις*" he elides *τω κοσμω* after *εγεννηθημεν*.

οτι εγενομην τοις πασι τα παντα τοις Ιουδαιοις ως Ιουδαιος ινα Ιουδαιους κερδησω, τοις ασθενεσιν ως ασθενης ινα ασθενεις κερδησω τοις ανομοις ως ανομος ινα ανομους κερδησω.

He thus also applies κερδησω to τοις πασι τα παντα as it were.

2 Cor. xi. 14 (verbally exact but out of order).

2 Cor. x. 5 (exact, but printed text = καταιρουντες).

2 Cor. xiii. 3, Gal. ii. 20, iii. 27 (all pretty exact).

Then follows another reference to John xiv. 23 in slightly different words from the last :

ελευσομεθα εγω τε και ο πατηρ μου και μονην παρ αυτω ποιησομεν.

Rom. viii. 3 (exact, as far as it goes).

1 Cor. vi. 17 again in the same form.

John xvii. 21. "ωσπερ εγω και συ εν εσμεν ινα και ουτοι εν ημιν εν ωσιν."

Ordinary text has καθως etc. (copt **ΚΑΤΑ ΦΡΗΤ**); ούτοι for αὐτοι seems to favour coptic.

Rom. vii. 19/20. "ου γαρ ο θελω τουτο ποιω" is composite from 19: ου γαρ ο θελω ποιω αγαθον . . .

and 20: ει δε ο ου θελω (εγω) τουτο ποιω.

Rom. viii. 35. Exact as far as quoted.

1 Cor. x. 13. The third time this is quoted. Previously υμας πειρασθηναι twice now becomes ημας πειρ. (probably a misprint) and υμας is again elided before υπενεγκεν with most Greeks.

Heb. xii 8. Exact.

Rom. viii. 18. Exact.

Matt. xi. 12. Exact, but for the order (which in the context is legitimate) βιαζεται (γαρ φησιν ο απευδης Κυριος) η βασιλεια των ουρανων και βιασται αρπαζουνσιν αυτην.

Eph. iv. 31. *Macar* again elides και θυμος from his quotation, and here the printed text says αφ ημων (although the Latin opposite, often incorrect however, has *a vobis*) and previously αφ υμων is printed (in *de custodia cordis* and *Hom.* xix.).

Rom. viii. 28. Again the quotation is το αγαθον. See *ante* on this.

Now comes the longest consecutive quotation (except perhaps *supra* Heb. iii. 16-iv. 3), and it is very useful, for parts of it have appeared before and the variations in those parts are con-

firmed here. So that, even if *Macarius* were not copying from his exemplar in those passages, we know that he reproduced it rather faithfully, for he must have been copying here. Yet for the third or fourth time we have the *εις την αυτην εικονα* in verse 18 with *bohairic* alone (*sah* not extant) and in general agreement there with *boh* construction. I copy passage and context :

2 Cor. iii. 7/11, 12, 18 :

“(7) *ει δε η διακονια του θανατου εν γραμμασιν εντετυπωμενη εν λιθοις εγενηθη εν δοξη ωστε μη δυνασθαι τους υιους Ισραηλ ατεινισαι (pro ατεινισαι τους υιους Ισραηλ, cf. boh: ΠΕΠΩΗΡΙ ΕΠΙCΓΛΩΧΕΜΧΟΜ ΠΧΟΥΩΤ) εις προσωπον* (— το, cf. boh: ΕΘΟΥΗ ΘΕΗ ΠΧΟ, only three MSS. ΠΙΧΟ) *Μωσεως δια την δοξαν του προσωπου αυτου την καταργουμενην.* (8) *ποσω μαλλον (pro πως ουχι μαλλον, cf. boh verbatim ΠΩCΩ ΜΑΛΛΟΗ) η διακονια του πνευματος εσται εν δοξη;* (9) *ει γαρ η διακονια [cum boh †ΔΙΑΚΟΝΙΑ, contra τη διακονια NACD*FG d e am fu** syr aeth Orig Cyr Ambrst Lachm. Tisch. Treg. W-H mg. Rev. mg.] της κατακρισεως δοξα· πολλω μαλλον περισσευσει (pro περισσευει, cum boh CΠΑΕΡΧΟΥΟ, ut gr DE 38 72 93 221 260 d e g syr Orig^{int} Ambrst) η διακονια της δικαιοσυνης εν δοξη (cum boh ΘΕΗ ΟΥΩΟΥ, contra δοξη — εν N*ABC 17 39 67** 80 Cyr Euthal).* (10) *και γαρ ον (pro ουδε cum boh et gr plur.) δεδοξασται το δεδοξασμενον εν τούτω μερει (absque τω, cf. “in this respect” boh = ΘΕΗ ΠΑΙΜΕΡΟC contra gr omh. εν τούτω τω μερει) ενεκεν της υπερβαλλουσης δοξης.* (11) *ει γαρ το καταργουμενον δια δοξης πολλω μαλλον το μενον εν δοξη; [[καταργουμενον ειρηκε δια το θνητω σωματι Μωυσεως περικεισθαι την του φωτος δοξαν. επαγει]]* (12) *εχοντες ουν ελπιδα (— τοιαυτην; cf. ord. copt ΠΟΥΡΕΛΠΙC ΕΠΑΙΡΗ†) πολλη παρρησια χρωμεθα. [[και προβας μικρον εδειξε την αθανατον εκεινην του πνευματος εν αποκαλυψει δοξαν νυν εν τω αθανατω του εσω ανθρωπω τοις αξιοις αθανατως τε και ακαταργητως ελλαμπεσθαι, φησι γουν]]* (13) *ημεις δε παντες [[τουτ’εστιν οι κατα τελειαν πιστιν εκ του πνευματος γενηθεντες]] ανακεκαλυμμενω προσωπω την δοξαν Κυριου ενοπτριζομεθα εις την αυτην εικονα μεταμορφουμενοι (pro κατοπτριζομενοι την αυτην εικονα μεταμορφουμεθα; cf. boh: ΘΕΗ ΟΥΧΟ ΕΓΔΩΡΠ*

ΕΒΟΛ ΤΕΠΧΟΥΤ ΕΠΩΟΥ ΑΠΟC ΘΕΝ ΟΥΙΑΖ' ΕΠΩΙΒΤ
 ΑΜΟΝ ΠΡΗΙ ΘΕΝ [ut supra jam bis *Macar*]
 ΤΑΙΖΙΚΩΝ ΤΑΙΖΙΚΩΝ) απο δοξης εις δοξην [*sic apud*
Galland.] καθαπερ απο Κυριου πνευματος."

I submit that this is a pretty and a decisive passage. I have not reserved it to the last. It comes in naturally here in our investigation just before the close of this last tract of *Macarius*. Now, in the light of this, what are we to think of that which the writer says in the article on Texts and Versions "nor can it be proved from the documents we possess" that *bohairic* was a literary language before 518 A.D.? We have already seen that Dom Butler puts the *bohairic* version of the *Lausiac History* before 450 A.D., and this exhibition of *Macarius* takes us back to *circa* 370 A.D., while, as I show for Greek **Σ**, by itself or by its parent, we get back to 300 A.D. or thereabouts in any case.

I forbear to give more space to an analysis of the readings here. Anyone who will take the trouble to pass carefully over the section above will find marvellous agreement with *boh* throughout, even to *Macarius'* sudden change to *ενοπτριζομεθα* here, for twice previously it had been *κατοπτριζομεθα* in his quotations of this last verse.

Balestri has not been able to give us anything *sahidic* in 2 Corinthians before x. 7. At this writing I do not know whether Mr. Horner has been able to find other *sahidic* material. But I am not afraid that the agreement of *Macarius* should be as much with *sah* or more so than with *boh*. The *boh* agreement is so deep it looks very basic to me.

[P.S.—Mr. Horner tells me that we still lack nearly all the first eight chapters of 2 Cor. He will print a few fragments here, but so far they are nothing more.]

2 Cor. iv. 6 following, is rather free.

Heb. v. 14. *Macar* brings *διακρισω* last in the verse: "προς την του καλου και κακου διακρισω," which appears to be opposed to coptic as well as Greek and Latin order.

2 Pet. i. 19 is regular except for the introduction: *και υμεις εχοντες τον προφητικον λογον* instead of "*και εχομεν βεβαιωτερον τον προφητικον λογον.*"

Boh expresses it: "and is firm for us the word of the prophets."

Rom. xii. 6. *Macar* inserts του Θεου after χαριν, reading κατα την χαριν του Θεου την δοθεισαν. *Boh* (but not all mss.) has a variation here, reading πωι μπιζμοτ "according to (the) measure of the grace." This πωι μ may have been confused.

Boh continues "whether prophecy according to the likeness of faith." It may be recalled that Jerome and Eucherius say "secundum mensuram fidei" here instead of "secundum rationem fidei" for κατα την αναλογιαν της πιστεως.

(+ του Θεου might also have been engendered from misreading sah πταγταας.)

Matt. xvi. 26 might appear too loose for any comparison, but we will give it because it is noticeable that *Macarius* introduces the verse not with ωφελειται or ωφεληθησεται, but with κερδος. Now in *boh* the same word is used twice over for "gain." *Boh* does not say "For what shall it profit a man if he gain the whole world?" but "For what will the man gain (ΟΥ ΓΑΡ ΕΤΕ ΠΙΡΩΜΙ ΠΑΧΕΜΖΗΟΥ μμοσ) if he should gain (αφωαν-χεμζηου) the world whole?"

Now *Macarius* (instead of "τι γαρ ωφελειται ανθρωπος εαν τον κοσμον ολον κερδηση") says:

τι γαρ κερδος (φησι) τω ανθρωπω, ει τον κοσμον ολον κερδηςας . . .

Notice τι γαρ κερδος τω ανθρωπω *Macarius*

ΟΥ ΓΑΡ ΕΤΕ ΠΙΡΩΜΙ ΠΑΧΕΜΖΗΟΥ μμοσ *boh*.

This κερδος τω ανθρωπω looks very much like the turn of the coptic phrase ΕΤΕ ΠΙΡΩΜΙ ΠΑΧΕΜΖΗΟΥ μμοσ. No Greeks give an article to ανθρωπος.

Note that *Clem*^{2 Cor.} says τι γαρ το οφελος εαν . . .

Matt. vii. 7 is loose, eliding ζητετε και ευρησετε. *Macar* writes: αιτετε (γαρ φησι) και δοθησεται υμιν κρουετε, ανοιγησεται, thus doing away with και between κρουετε and ανοιγησεται. This is coptic fashion. *Boh* does not do it here, but sah does: "Ask that it may be given to you; seek that ye may find; knock that it may be opened to you."

Surely we see the coptic mind of *Macarius* thinking here "more copt."

This ends the quotations from *Macarius the Great*.

In the *Apophthegmata* occurs 1 Tim. vi. 7 without variation.

In *S. Macar. Alex. Abb. Nitr. Regula ad Monachos* occurs :

James iv. 6 } where, although the order of the two clauses is
 1 Pet. v. 5 } reversed (without authority except by *Ambrosi-*
aster; *al.* ?), the quotation is introduced by *Quia* (absent
 in Greek and Latin in St. James) = *copt* **ⲕⲉ** where it duly
 appears in *bohairic* (*sah* not extant in St. James).

(The quotation is repeated in similar order with the
 prefix *quia* in "*Alia patrum regula ad monachos*"
 (Galland. vii. 247).

MARK THE MONK.

Turning now to *Mark the monk and hermit*, whose writings
 are full of Scripture, and who is said in the Lausiac History to have
 known The Scriptures by heart, we find, besides the passages
 already adduced which agree with Macarius, others of some value.
Mark indeed can mix scripture also, as: **ⲉⲓ ⲧⲓⲥ ⲟⲩⲕ ⲁⲓⲧⲟⲩⲁⲥⲉⲧⲁⲓ**
ⲡⲁⲥⲓ ⲧⲟⲓⲥ ⲧⲡⲁⲣϣⲟⲩⲥⲱ ⲁⲩⲧⲱ ⲟⲩⲕ ⲉⲥⲧⲓ ⲙⲟⲩ ⲁⲅⲓⲟⲥ, where he combines
 Luke xiv. 33 and Matt. x. 38.

But notice Matt. xxv. 21 (23): **ⲉⲩ ⲉⲃⲟⲩⲗⲉ ⲁⲅⲁⲑⲉ ⲕⲁⲓ ⲡⲓⲥⲧⲉ ⲉⲡⲓ**
ⲟⲗⲓⲅⲁ ⲉⲅⲉⲛⲟⲩ (*pro* ης) **ⲡⲓⲥⲧⲟⲥ ⲉⲡⲓ ⲡⲟⲗⲗⲟⲛ ⲥⲉ ⲕⲁⲧⲁⲥⲧⲉⲣⲱ ⲉⲓⲥⲉⲗⲑⲉ ⲉⲓⲥ**
ⲧⲡⲩⲛ ϣⲁⲣⲁⲛ ⲧⲟⲩ ⲕⲩⲣⲓⲟⲩ.

Boh says **ⲁⲕⲓⲡⲣⲟⲧ**, but *sah* **ⲁⲕⲱⲱⲡⲉ ⲉⲕⲓⲡⲣⲟⲧ** and so M^{boh}.
 I have before referred to M^{copt} (Morgan Gospels and elsewhere)
 and spoken of *boh* and *sah* having been once closer than they are
 now. Here *boh* and *sah* draw together through M^{boh} and *Mark*
the monk with **ⲉⲅⲉⲛⲟⲩ**.† Note that *Mark* omits **ⲥⲟⲩ** at end of the
 quotation. So only, I think, Latin *Moling* (*ver.* 23).

Matt. xxiv. 20. **ⲡⲩⲅⲓ ⲉⲛ ϣⲉⲓⲙⲱⲛⲓ ⲡⲉ ⲉⲛ ⲥⲁⲃⲃⲁⲧⲱ**. So *boh*
 definitely (rather than *sah*) **ⲉⲃⲉⲛ ⲧⲡⲣⲱ** for *χειμωνος* of
all Greeks.

Matt. xiii. 33 in full (*Opusc.* 3) is regular except **ⲉⲕⲣⲩⲱⲥⲉⲛ ⲉⲓⲥ** for
ⲉⲛⲉⲕⲣⲩⲱⲥⲉⲛ ⲉⲓⲥ (as in Luke).

John xv. 22 is regular.

Matt. xviii. 32/35 is longer. In verse 33 *Mark* supplies
ⲁⲡⲓⲉⲛⲁⲓ ⲁⲩⲧⲱ ⲧⲟ ⲟⲑⲉⲓⲗⲟⲙⲉⲛⲟⲩ before **ⲱⲥ ⲕⲁⲓ ⲉⲅⲱ**.

In 34 he gets free, for **ⲕⲁⲓ ⲟⲣⲅⲓⲥⲑⲉⲓⲥ ⲟ ⲕⲩⲣⲓⲟⲥ ⲁⲩⲧⲱ**
ⲡⲁⲣⲉⲃⲱⲕⲉⲛ, saying: **ⲕⲁⲓ ⲟⲣⲅⲓⲥⲑⲉⲓⲥ (ⲡⲡⲓⲥⲓ) ⲡⲁⲣⲁⲃⲟⲧⲉ**; then
 continues.

† M^{boh} came from the monastery of SS. Antony and Paul in the desert East
 of the Nile.

At 34 *fin.* — *αυτω* with many.

35 runs : *οὕτως ποιήσει υμῖν ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς* order with *sah* against *boh* (*pro* *οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος*) *εάν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ τὰ παραπτώματα ἀπο τῶν καρδιῶν υμῶν* [*pro* *εάν μὴ ἀφ. ἐκ. τῶ. ἀδ. αὐτοῦ ἀπο τῶν καρδιῶν υμῶν (τὰ παραπτώματα αὐτῶν)*]. The latter differs from *copt*, both coptics eliding *τὰ παραπτώματα αὐτῶν* with Greek *NBDL* and all *it.* except *f h*.

Luke xiii. 2/5 (1) is also longer. He begins by mixing verses 1 and 2 *δοκεῖτε γὰρ φησὶν ὅτι ὥν τὸ αἷμα ἐμίξε Πιλάτος μετὰ τῶν Γαλιλαίων* and continues : *ἀμώτωλοτεροὶ* † (*pro* *ἀμαρτωλοὶ*) *ἦσαν παρα πάντας ἀνθρώπους τοὺς ἐπὶ γῆν* ‡ (— *ὅτι τοιαῦτα πεπονθασιν cum gr 71 c*). ⁽³⁾ *οὐ* (*pro* *οὐχι*) *λέγω υμῖν ἀλλὰ εὖ μὴ μετανοήσητε* (*pro* *μετανοήτε, cum ADMXΓ*) *ὥσαντως* (— *πάντες cum ff₂ l*) *ἀπολεισθε.* ⁽⁴⁾ *καὶ οἱ δέκα καὶ ὀκτὼ* § (*pro* *ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ*) *ἐφ' οὓς ἐπέσειν ὁ πύργος τοῦ* (*pro* *ἐν τῷ cum D^{sr} [non d]*) *Σιλωὰμ καὶ ἀπεκτείνεν αὐτοὺς δοκεῖτε ὅτι* (— *οὗτοι cum D 240 241 d e et syr*) *ἀμαρτωλοτεροὶ ἦσαν* (*pro* *οφείλεται εἰγεῖντο*) || *παρα πάντας ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλὴμ* (— *ἐν cum gr BDLX e [non copt]*). ⁽⁵⁾ *οὐ* (*pro* *οὐχι*) *λέγω υμῖν ἀλλ' εὖ μὴ μετανοήσητε* (*pro* *μετανοήτε*) *ὥσαντως* (*pro* *ὁμοίως, — πάντες cum ff₂ i l syr cu boh mss. duobus*) *ἀπολεισθε.*

A careful study of the above will show the Egyptian mind at *ἀμαρτωλοτεροὶ* (*bis*) and several other cognate things.

How insistently the base of the Latins *c d e ff₂* and *l* intrude into this text of 390 A.D.! And they do not agree among themselves. Yet *Mark the monk* seems to harmonize them here *behind* the coptic.

Mark viii. 35 thus : *ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου εἰς ζωὴν αἰωνίον φυλάξει αὐτὴν* [*καὶ πάλιν ἀρνησασθαι πάντα βουλευὼν προστιθήσιν*] *ἐτι δὲ καὶ τὴν αὐτοῦ ψυχὴν.*

† Compare *boh* *ἡρεσηρνοβι εβολ ογτε*; *sah* *ἡταγρνοβε παρδ.*

‡ New apparently.

§ One *sah* ms. says *Then* for *Or* (*init.*) and *boh* omits *ἐκεῖνοι*.

|| Cf. *boh*.

Quotations from St. Mark are rare enough, but here *Mark the hermit* disappoints us and is too free for comparison, while adding (without authority) *εις ζων αιωνιον* to *φυλαξαι* (*pro σωσαι*). *Sah* has **ϣΗΑΤΟΥΧΟΣ** (against *boh's* **ΕΡΕΝΑΖΜΕC**) and might have engendered this *φυλαξαι*, "*conservare*."

John v. 44 he quotes thus (so AL 1 22 33 249 473 *Cyr*): *πως γαρ δυνασθε (φησι) πιστευειν δοξαν παρα ανθρωπων (pro αλληλων) λαμβανοντες και την δοξαν την παρα του μονου Θεου ου ζητουντες (pro ζητειτε)*.

This *ανθρωπων* is not *coptic* but was used by *Orig* 1/2 *Eus Hil Ephr* and **Δ^{sr}** and some cursives.

ζητουντες agrees with **Ν*** greek some cursives *e l Ephr Bas Chr Aug* and *Macar*.

John iv. 34 is as loose, for he says *εμον βρωμα εστιν ινα ποιω το θελημα του πατρος μου* (for *του πεμφαντος με*), substituting for "*και τελειωσω αυτου το εργον*": *παντας ανθρωπους σωθηναι και εις επιγνωσιν αληθειας ελθειν κατα τον λογον Παυλου* (1 Tim. ii. 4).

But "of my Father" is Egyptian, for one *sah* ms. (114) reads "of the Father he who sent me" and (*aeth*).

John vii. 38, 39 follows however word for word with the usual text, except for the use of *ελεγεν* for *ειπε* in verse 39. This *ελεγεν* however belongs to **Ν** *Did Cyr* and *c ff₂ l q* (**ΕΤΑCΧΟΣ** *boh*).

Matt. xiii. 44 thus: *ομοια γαρ εστιν η βασιλεια των ουρανων θησαυρω κεκρυμμενω εν αγρω (—τω) ον ευρων ανθρωπος εκρυψε* (then freely: *και απελθων επωλησε παντα και ηγορασε [pro αγοραζει] τον αγρον εκεινον*).

εν αγρω, "in a field," = distinctly *boh* (**ϣΕΝ ΟΥΓΙΟΖΙ**) with **D^{sr}** [*prob.* from *d* "agro" but *against sah* (**ϣΝ ΤCΩΥΕ**)].

The elision of *και απο της χαρας αυτου υπαγει* is evidently intentional, but the continuation involving *ηγορασε* for *αγοραζει* = *boh* alone (against *sah* and the Greeks) with most Latins.

[*Sah* here = *Hilary* "Ideo absconsus est thesaurus quia et agrum emi oportebat." *Sah* "and out of his joy he is wont to go and sell all things which he hath and buy that field."]

John xv. 5, 16; i. 3, xiv. 6 all agree with the ordinary text.

Luke vi. 46. *τι με καλειτε Κυριε Κυριε και ου ποιειτε α λεγω* is regular.

But Matt. vii. 12 *οσα θελετε να ποιωσιν υμιν οι ανθρωποι, και* (Luke vi. 31) *υμεις ποιειτε αυτοις ομοιως* (*pro ουτω και υμεις ποιειτε αυτοις*) is exactly the manner of both *boh* and *sah* (against Greek) not only bringing *ουτως last*, but making it *ομοιως* = *ⲁⲡⲁⲓⲣⲏⲧ* *boh*, *ⲡⲧⲉⲓⲛⲉ* *sah*. Most Latins who have *ουτω* (for some omit with L^{gr}, as *c ff, l vg* with *syr cu*) write "*ita et vos facite illis*"; Jerome alone preserves the order of *copt Marc mon* by saying (*ep. ad Gal.*) "*et vos eis facite similiter*," but this is from Luke (vi. 31) doubtless, whence *boh sah* and *Marc mon* no doubt also got their *ομοιως*.

Matt. xvi. 28. *και εισι τινες των ωδε εστηκοτων ουτινες ου μη γευσωνται θανατου, εως αν ιδωσι την βασιλειαν του Θεου εληλυθυιαν εν δυναμει* (*pro εως αν ιδ. τον υιον του ανθρωπου ερχομενον εν τη βασιλεια αυτου*).

This is distinctly an innovation. No support from *coptic*. The copts have *τον υιον του ανθρωπου* and only *boh* varies *δοξη* for *βασιλεια* with *ⲛⲉ* and a few.

John xiv. 2. Instead of *εν τη οικια του πατρος μου μοναι* *πολλαι εισιν* *Marc mon* writes

μοναι πολλαι παρα τω πατρι.

Short as it is it brings "many mansions" to the front, as do both *coptics*, beginning the verse thus, with *εν οικια του πατρος μου* later.

The Greeks do not do this, but *Iren bis Tert ter* with *e*, *coptic*, and *syriac* do it.

And the *παρα τω πατρι* reminds one of *Tertullian* "*Licet multae mansiones penes patrem eundem*" (*Monog.*).

"*Dominus multas mansiones quasi domus apud patrem reprobmittit*" (*Resurr.*).

"*Quomodo multae mansiones apud patrem*" (*Scorp.*).

We should never think of saying in English "Many mansions are in the house of my Father," because we are accustomed to "In the house of my Father are many mansions." But *Marc mon* was accustomed to the reverse.

Matt. vi. 25 } ⁽²⁵⁾ *μη μεριμνησητε* (*pro μεριμνατε*) *τι φαγητε*
vi. 33 } (*-- τη ψυχη υμων*) *η* (*pro και, cum B^{gr} et latt*) *τι*
πιητε, η (*pro μηδε τω σωματι υμων*) *τι ενδυσθησθε,*
⁽³³⁾ (*αλλα μονον*) *ζητειτε* (*-- δε πρωτον*) *την βασιλειαν του*
Θεου και την δικαιοσυνην αυτου και ταυτα παντα προσ-
τεθησεται υμιν.

This is very free. The coptics do not elide the “*soul*” or the “*body*” clauses. “OR what ye shall drink” for “*and* what . . .” is agreed to by *boh* and B^{sr} *Latt*, but *sah* (some mss.) omits the clause; those *sah* mss. which have it say also “*Or* what ye shall drink.”

In verse 33 *πρωτον* is omitted by *gr* 61 *b Justin Opt Chr*, not by the coptics, but no Greeks substitute *μονον*. *Gr* 27 only says *προτερον*.

(Luke xvi. 10.) ο εν ολιγω απιστος και εν πολλω απιστος εστιν.

Here the Greek calls for *αδικος* in both places. *Sah* is also quite clear, transliterating the Greek to *παδικος* and *ουαδικος*, but *boh* goes out of its way to substitute *δὲ πᾶσι* “take by violence” in both places.

The *eye* can be misled from *πιστος* above in coptic, for they write *οϣπιστος*: “The faithful in little is ‘a faithful (one)’ also in great (things).” This seems the only clue.

Matt. xi. 29 }
Jo. xv. 13 } occur in full without variation.

Luke i. 35. *Marc mon* adds *εκ σου post γεννωμενον* with Greek C* 1 22 33 and some cursives 130^{lat} *a c e m vg gat (syr) sax aeth etc.* (see *Tisch.*). Only partly implied in *boh* and *sah*.

This is followed by :

Matt. i. 20, where the only difference is at the end, *Mark the monk* reading *εκ πνευματος αγιου εστιν* (for *εκ πνευματος εστιν αγιου*) with greek D L *Eust* 259 *Orig*, but this is distinctly implied in *boh*: *Ϸεν οϣπᾶ εφοϣαβ πε*, and in *sah*: *Ϸᾶ οϣπᾶ εφοϣαβ πε*, and is supported by *it vg* and *Iren*^{int}.

This reading is a clear survival I should think, and is interesting. We cannot however differentiate between *sah* and *boh* as both agree. It is quite interesting to see how in the Gospels *Mark the monk's* quotations agree with *both* coptics and rarely go alone with *one*.

(Matt. xxvi. 26.) *λαβετε φαγετε εξ αυτου παντες* is free. Seems to be a recollection of S. Paul's :

1 Cor. x. 17 : *οτι εις αρτος εν σωμα οι πολλοι εσμεν· οι γαρ παντες εκ του ενος αρτου μετεχομεν.*

This ends the Gospel quotations.

The Gospels then yield nothing very specific for *boh* against

sah except Matt. vi. 25, xiii. 44, xxiv. 20, although double agreement of *boh sah* is seen elsewhere. Nor are the longer quotations of great help.

But let us now examine the long passages outside the Gospels. And first :

Acts xix. 2/6 :

⁽²⁾ “ εἰ πνεῦμα ἅγιον ἐλάβετε πιστευσαντες οἱ δὲ πρὸς αὐτον εἶπον (*pro* εἶπον πρὸς αὐτον *cum gr* 180) ἀλλ οὐδὲ εἰ πνεῦμα ἅγιον ἐστὶν ἠκουσαμεν. ⁽³⁾ εἶπεν οὖν (*pro* τε *vel* δε, *cum gr* 511) πρὸς αὐτοὺς εἰς τι οὖν ἐβαπτισθῆτε ; οἱ δὲ εἶπον εἰς τὸ Ἰωαννοῦ βαπτισμα. ⁽⁴⁾ εἶπε δὲ Παῦλος Ἰωαννης μὲν ἐβάπτισε μετανοίας λεγὼν τῷ λαῷ (*pro* τῷ λαῷ λεγὼν *contra boh et al.*) εἰς τὸν ἐρχομενον μετ’ αὐτοῦ (*vid.*) ἵνα πιστευσῶσι τοῦτ’ ἐστὶν εἰς τὸν Ἰησοῦν (— Χριστον, *cum boh vg NABE et al.*). ⁽⁵⁾ ἀκουσαντες δὲ ἐβαπτισθῆσαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ⁽⁶⁾ καὶ ἐπιθεντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ’ αὐτοὺς.”

Sah Balestri is missing and there is nothing particular to connect this with *boh*, the exceptional order in verse 4, λεγὼν τῷ λαῷ, being apparently unsupported and against Greek, Latin and Bohairic. [Mr. Horner has shown me, however, that λεγὼν τῷ λαῷ is the order of *sah* as also εἶπον πρὸς αὐτον in verse 2.]

Next (*Galland. 62 opusc. v.*) :

Phil. ii. 5/10. “ τοῦτο (— γὰρ) φρονεῖσθω ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ. ⁽⁶⁾ ὅς ἐν μορφῇ Θεοῦ ὑπαρχὼν οὐχ ἀρπαγμον ἡγήσατο τὸ εἶναι ἴσα Θεῷ. ⁽⁷⁾ ἀλλ’ εαυτὸν ἐκενώσε μορφὴν δούλου λαβὼν ἐν ὁμοιωματι ἀνθρώπων γενομενος. ⁽⁸⁾ καὶ σχηματι ἐρεθείς ὡς ἀνθρώπος· ἐταπείνωσεν εαυτὸν γενομενος ὑπηκοὸς μέχρι θανάτου, θανάτου δὲ σταυροῦ. ⁽⁹⁾ διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων. ⁽¹⁰⁾ ἵνα ἐν τῷ ὀνοματι Ἰησοῦ Χριστοῦ (+ Χριστοῦ *cum N* gr, non copt*) πάντες γονὺς καμψήσονται ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.”

In this grand passage, practically unchanged, we see nothing but clear Greek.

The omission of γὰρ in verse 5 it is true = *copt* and *sah*, but also *N*ABC* 17 37 73 *arm aeth (Orig)*; but the addition of Χριστοῦ in verse 10 is against both *coptics* and only has the support of *N* 47 73 114 115 118 aeth Orig 1/4 Chr 1/2 Cyr Vigil Taps. N** and *Marc mon* seem to conspire here.

Mark repeats Phil. ii. 5/8 in *opusc.* vii (*Galland.*⁷³) without variation except for φρονεισθε verse 5. He again omits γαρ.

Again :

Acts vi. 2/5. ουκ αρεστον εστι καταλιποντας ημας (*pro* ημας καταλειψαντας) τον λογον του Θεου διακονειν τραπεζαις. ⁽³⁾ επισκεψασθε ουν (— αδελφοι) εξ υμων αυτων ανδρας (*pro* ανδρας εξ υμων) μαρτυρουμενους επτα (— πληρεις πνευματος αγιου και σοφιας) ους καταστησωμεν (*sic*) επι της χρειας ταυτης. ⁽⁴⁾ ημεις δε τη προσευχη και τη διακονια του λογου προσκαρτερησωμεν (*sic*). ⁽⁵⁾ και ηρεσεν ο λογος ενωπιον παντος του πληθους.

The differences are certainly not *boh* (*sah* not extant in Balestri, but I do not find them in Mr. Horner's text).

A^{gr} omits αδελφοι and *aeth* with *Orig*^{int}.

There seems to be no authority for omitting *πληρεις etc.* except by *arm*.

Eph. iii. 14/17. ⁽¹⁴⁾ τουτο χαριν καμπτω τα γονατα μου προς τον πατερα του Κυριου ημων Ιησου Χριστου. ⁽¹⁶⁾ να δωη υμιν ο Κυριος δυναμιν κραταιωθηναι δια του πνευματος αυτου εις τον εσω ανθρωπον. ⁽¹⁷⁾ κατοικησαι τον Χριστον εν παση πληροφορια και αισθησει εις τας καρδιας ημων δια της πιστεως.

We elide verse 15 εξ ου πασα πατρια εν ουρανοις και επι γης ονομαζεται.

In verse 16 we cut out *κατα τον πλουτον της δοξης αυτου*, substituting ο Κυριος, and use δυναμιν for δυναμει.

Verse 17 we expand, inserting εν παση πληροφορια και αισθησει and placing δια της πιστεως at the end instead of after Χριστον.

This εν παση πληροφορια και αισθησει is not scriptural but is a recollection of Col. ii. 2 και εις παντα πλουτον της πληροφοριας της συνεσεως, or Heb. x. 22 μετα αληθινης καρδιας εν πληροφορια πιστεως ερραντισμενοι τας καρδιας απο συνειδησεως πονηρας. Yet to find a parallel for αισθησει we must turn to Phil. i. 9 να η αγαπη υμων ετι μαλλον και μαλλον περισσευη εν επιγνωσει και παση αισθησει.

In *Justin* or *Clement of Rome* or *Polycarp* this would be called a quotation from an unknown source outside of *Ephesians*, but *Marc mon* is merely free here. No support from the coptics.

1 Cor. i. 17, 27/29 :

⁽¹⁷⁾ ουκ απεστειλε με Χριστος βαπτιζειν αλλ' ευαγγελι-

ζεσθαι ουκ εν σοφια λογου ινα μη κενωθη ο σταυρος του Χριστου (και παλιν) ⁽²⁷⁾ τα μωρα του κοσμου εξελεξατο ο Θεος ινα καταισχυνη τους σοφους. ⁽²⁸⁾ και τα αγενη του κοσμου και τα εξουθενουμενα εξελεξατο ο Θεος και τα μη οντα ινα τα οντα καταργηση οπως μη καυχησηται πασα σαρξ ενωπιον του Θεου.

Verse 17 agrees exactly.

In verse 27 the order ινα καταισχυνη τους σοφους agrees with the Greek uncials and *copt*, against *textus receptus* ινα τους σοφους καταισχ. He then abandons the rest of the verse: και τα ασθενη του κοσμου εξελεξατο ο Θεος ινα καταισχυνη τα ισχυρα (*cf.* greek AFG and *sah*) and continues with verse 28. It seems pretty clear that even in these long quotations *Mark the monk* lived up to his reputation of knowing the Scriptures by heart and did not use the book.

In verse 28 for εξουθενημενα he uses εξουθενουμενα (*cf.* Greek 17 252 *Orig*); and closes verse 29 του Θεου for αυτου (against *text. recept.*) with most Greeks and *copt*.

Heb. vi. 1/2, 4/6. The quotation yields the rather significant variation προς μετανοιαν for εις μετανοιαν in verse 6 without Greek support, but *boh* is ΕΥΜΕΤΑΝΟΙΑ, ΕΥ = ΕΟΥ, "towards a," ε in coptic being the equivalent of προς as well as of εις (Mallon, § 46 and 313). (*Sah* not extant.)

This is followed immediately by :

Heb. x. 26, where the verse closes ουκετι απολειπεται θυσια περι αμαρτιας (for ουκετι περι αμαρτιων απολειπεται θυσια) with Greek D^c only as to order, but distinctly with *boh* (*sah* wanting) bringing περι αμαρ. last, thus :

ἡμετερον ὄνομα ὡς ὁ ὀνομασθεὶς ἔστιν ὁ ὀνομασθεὶς ὁ ὀνομασθεὶς.

Rom. vii. 24/25, viii. 2. In practical accord with the ordinary text, but it is noteworthy that viii. 2, quoted on *three* occasions, is given each time *minus εν Χριστω Ιησου*. This is not *boh* or *sah* as we know them, but omitted by K^{gr} 76 *Chr* and *Tertullian*. Although Tischendorf records *Marc mon* fairly often he does not do so here. The agreement with K^{gr} is interesting in connection with αμαρτηματων in 2 Pet. i. 9 by *Marc mon* 1/2 and the Greeks ΝΑΚ. And the agreement with *Tertullian* (*Pudic.*) here is very curious, for *Mark* emphasizes this omission most decidedly three times over, but *Tertullian* only 1/2.

Rom. xi. 34/36. *τις εγνω νουν Κυριου η τις συμβουλος αυτου εγενετο η τις προεδωκεν αυτω και ανταποδοθησεται αυτω οτι εξ αυτου και δι αυτου και εις αυτον παντα (- τα) αυτω η δοξα εις τους αιωνας των αιωνων αμην.*

Practically no variation. As to *παντα* cf. *boh* **ΤΗΡΟΥ**. Greeks do not omit.

In the Epistles then there is a good deal of interest.

MARK THE MONK IN EPISTLES, ETC.

We forbear to go through these in full as it would take too long. We will point out some places which seem near to *copt*, or otherwise interesting.

(1 Tim. i. 7. *περι τινος* (for *περι τινων*) = P^{gr} *syn*^{sch}. Not *boh*. All *boh*, but one, say **ΕΝΗ ΕΤΟΥΧΩ** (B^a omits **ΕΝΗ**). *Sah* (Balestri) = **ΗΝΕΤΟΥΧΩ**.)

Heb. iv. 13. *παντα γαρ γυμνα τετραχηλισμενα (- και)*. Thus *Mark*. *γαρ* for *δε* is read by the *boh* mss. H^{mg} J [no Greeks] but all have *και* before *τετραχ*. (One *sah* ms. has *δε*, the other omits *δε*.)

Gal. v. 17. *σαρξ επιθυμει κατα του πνευματος και το πνευμα κατα της σαρκος*.

και το (for *το δε* of all Greeks) is read by *boh* mss. HJ (*sah* not extant in Balestri but confirmed for *sah* by Horner). Repeated in the same form (Galland.⁷⁵) but regular (Galland.⁸⁶).

[*Mark's* knowledge of Scripture is again shown by the combination of Rom. x. 17 and Heb. xi. 1 (*opusc.* ii.).]

2 Cor. xiii. 5 (*boh* and *sah* both extant). *δοκιμαζετε εαυτους* (for *εαυτους δοκιμαζετε* of all Greeks) is very definitely with *boh*: **ΑΡΙΔΟΚΙΜΑΖΙΝ ΞΜΩΤΕΝ ΞΜΑΥΑΤΕΝ ΘΗΝΟΥ** and *sah*: **ΔΟΚΙΜΑΖΕ ΞΜΩΤΗ**. (As regards order both *boh* and *sah* turn the phrase thus: "Try your own selves whether ye are in the faith; prove your own selves," while *Mark*, eliding the introductory *εαυτους* *πειραζετε* (*copt* *πειραζετε εαυτους*) merely says: "*δοκιμαζετε εαυτους ει εστε εν τη πιστει*.)

Continuing he writes: *ει δε ουκ επιγνωσκετε οτι Χριστος Ιησους ουκει εν υμιν (pro εν υμιν εστιν) ει μητι αρα (abest αρα in Gracis plur.) αδοκιμοι εστε*.

Most Greeks elide *εστιν*, but *boh* is very definite with *ⲱⲡ ⲉⲛ ⲑⲏⲛⲟⲩ* = either *εστι εν υμιν* or *οικει εν υμιν*. (*Sah* ⲡⲉⲛⲏⲧⲧⲏⲧⲧⲏ.) *Marc mon* repeats this (Galland.⁴¹) exactly the same way. See also *Isai Abb* (*infra*).

apa is found in a handful of cursives (seven) but not in our greek uncials, and while *sah* says *ⲉⲓⲙⲏⲧⲓ ⲭⲉ ⲙⲉⲱⲁⲕ* (= *apa*), *boh* = *ⲉⲃⲏⲗ ⲁⲣⲏⲟⲩ ⲭⲉ* conveying *apa* perfectly and (against *ⲭⲉ ⲙⲉⲱⲁⲕ* of *sah*) keeping *apa* (*ⲁⲣⲏⲟⲩ*) behind *ⲭⲉ*. Clearly then nearest to *boh* is *Mark*.

Heb. iv. 12. For *ζων γαρ ο λογος του Θεου και ενεργης* (*εναργης* Bst *Hier*) *Marc mon* has *ζων γαρ ο λογος του Θεου και ενεργος υπαρχει*. Cf. *boh* ⲟⲩⲟⲫ ϣⲉⲣⲫⲱⲃ (*sah* ⲁⲩⲱ ϣⲉⲣⲉⲣⲉⲓ).

[Rom. xii. 10 in Gallandius (p. 30) should be Phil. ii. 3.]

2 Cor. x. 5. *Mark* (Galland.³²) substitutes *της δοξης* for *της γνωσεως*. No Greeks do this except the ms. 17 (17 however is often close to us). *Sah* is wanting, and *boh* says *ⲡⲓⲉⲙⲓ* = *της γνωσεως*. I do not see that any words for *glory* except perhaps *ⲡⲓⲁⲙⲟⲩⲏ* and *ⲡⲓⲙⲓⲟⲕ* have any resemblance to *ⲡⲓⲉⲙⲓ*. On the other hand another word for *knowledge*, *ⲡⲓϥⲟⲟⲩⲏ*, is rather like *ⲡⲓⲁⲙⲟⲩⲏ*, *glory*, in sound. But I do not see the connection here.

Quoting again (Galland.³⁹ and ⁴¹) *της γνωσεως* is used however on both occasions.

Rom. iii. 23/24. *παντες ημαρτον* (— *γαρ*) κ.τ.λ.

Some *boh* mss. also omit *γαρ*.

It would have small significance except in such an important passage. The verse begins with *γαρ* “*ου γαρ εστι διαστολη*” and continues with all Greeks *παντες γαρ ημαρτον* “For all have sinned and come short of the glory of God.” And *boh* and *Mark* conspire to omit the second *γαρ* (*sah* missing, but in a fragment which Mr. Horner will publish the ϣ of ϣⲁⲣ appears present).

Rom. vi. 7. *υπο της αμαρτίας* *Mark*. Ordinary text *απο*. *Boh* = *ⲉⲃⲟⲗ ϫⲁ*, while *sah* *ⲉⲃⲟⲗ ϫⲙ*. (This is repeated by *Mark* again [Galland.⁴⁶] in the same way.)

[2 Pet. ii. 22. *ως κυων επιστρεψας επι τον ιδιον εμετον*. So 137 182 *Ephr Chr Thdrt Thpl Maxim*, all no doubt *libere* with *Marc mon* for *εξεραμα* of the rest. (The *boh* word is *ⲉⲛⲉϣⲱⲓⲧ*.)]

[Jas. ii. 12. οὕτως ποιεῖτε καὶ οὕτως λαλεῖτε is against both *greek* and *boh* order. *Boh* reads **σαχι ὑπαῖρητ ογοζ ἀριονι ὑπαῖρητ**, but *sah* looks and sounds more similar: **ωαχε ντειζε ντετνειρε ντειζε**, and may have given rise to the confusion.]

[Note that in 2 Pet. i. 9 *Mark* (Galland.³⁷) reads *αμαρτηματων* (for *αμαρτιων*) with **NAK**, while previously (Galland.³⁵) he read *αμαρτιων* with the rest.] See Rom. viii. 2 where three times over *Marc mon* omits *εν Χριστω Ιησου* with **K** and *Tertullian* 1/2 only. (See **K^{sr}** again James i. 17 with *παρα*.)

Gal. iv. 26. Omit *παντων* with *boh* (*sah* Balestri missing but *Tisch.* quotes for omission [and other Oxford fragments omit] and most Greeks).

1 Tim. ii. 4. “εἰπερ ο μὲν θέλει παντας ἀνθρώπους σωθῆναι (*pro os* παντας ἀνθρώπους θέλει σωθῆναι) καὶ εἰς ἐπιγνώσιν ἀληθείας ἐλθεῖν,” agrees (against Greek) with *boh* order exactly: **φαι εθουωω ντε ρωμι νιβεν ποζεμ**, bringing *θέλει* before “the men” and apart from *σωθῆναι*.

So also *sah*: **παι ετογεω τρε ρωμε νιμ ωηζ**.

1 Cor. vi. 11. νυν δε ἀπελουσασθε νυν δε ἐδικαιωθητε νυν δε ἐκαθαρισθητε apparently free, omitting *ἀλλα ἡγιασθητε* and doubling the “cleansing.”

Note *boh* ms. **M** omits *ἀλλα ἡγιασθητε*, as Horner says ex homoioteleuton.

Neglecting the doubling of “cleansing” we may note that previously (Galland.³⁶) *Mark* quoted *ἀλλ ἀπελουσασθε ἀλλ ἡγιασθητε*, omitting *ἀλλ ἐδικαιωθητε*, so it would seem merely free.

Acts ii. 38. *Mark* adds *τον Κυριον ημων* after *ονοματι* with *Epiph* etc. and *sah* (*teste Ti'ch.*, wanting in *Balestri*), and has *εν τω ονοματι* with Greek **BCD** (most Greeks *επι* as **NAEP min**, against the editors *L. Tr. W-H. R.*) while *boh* is **εφραη**.

Eph. iv. 30 omit *του Θεου* *Mark*, but this may be free, yet *Tertullian* omits 1/2 with Greek 2 49 *aeth Ath* 1/2 *Epiph Chr*, [not *boh* nor *sah*].

Gal. v. 22/23. The order is exactly with *Greek* and *copt*, but *Mark* opens *οι δε καρποι* for *ο δε καρπος* without *Greek* or *boh* support.

Follow Eph. iv. 13, Heb. xii. 22, Phil. iii. 12, Rom. viii. 35,

38, 39, Rom. viii. 16, 1 Cor. xv. 3 without variation; also Gal. iv. 6, only substituting *ημων* for *υμων* with many Greeks. *Boh* is divided.

Rom. v. 8, 9. *Mark* writes *ημων οντων* for *οντων ημων*. Cf. *boh*.

Rom. vi. 4 is shortened "και συνεταφημεν (— ουν) αυτω δια του βαπτισματος (— εις τον θανατον) ινα ωσπερ ηγερθη Χριστος εκ νεκρων (— δια της δοξης του πατρος) ουτω και ημεις εν καινοτητι ζωης περιπατησωμεν.

Most *boh* have **ουν**, but one MS. **ον**, and one omits. All have *εις τον θανατον*, but one MS. omits with *Mark* *δια της δοξης του πατρος*.

[Balestri's *sah* only begins at Rom. vi. 5; Horner shows me this verse mutilated, but it has **σε** = *ουν*.] It is seen, however, in this and in other places that the agreement of *boh* MSS. between themselves seems to post-date *Mark the monk*.

Notice again here that *Tertullian* (*bis*) and *Iren*^{int} with *Pacian Gaud* and *Chrom* omit with us *δια της δοξης του πατρος*. Again Tischendorf omits *Mark's* testimony here.

Eph. ii. 8/9 is deliberately shortened.

Follows Eph. v. 8 regular, and rather fragmentary quotations from other places, running Eph. iv. 30, ii. 3, Gal. iii. 3, Rom. viii. 12 together.

The only variation is in Gal. iii. 3 *διαρξαμενους* for *εναρξαμενοι*. Rom. xii. 2. *Mark* says *ημων* for *υμων*.

Greek ABD*FG with *boh Clem Orig Cypr* omit. The others have *υμων*.

Eph. vi. 12 in full is without variation.

1 Pet. v. 8. Galland. prints *καταπιει* for *καταπιη*. Very likely it should be *καταπιειν* with **SKLP** most cursives *copt Orig Cypr etc.*

Rom. v. 14 is quoted twice (Galland.^{50 and 54}), the first time *επι τω ομοιωματι*, but the second time with *boh*: *εν τω ομοιωματι*.

James i. 17 (Galland.⁵⁴). *Mark* uses *παρα του πατρος* for *απο του πατρος*. Cf. *boh* **ΖΙΤΕΝ** and *sah* **ΖΙΤΕ**. This is interesting. So note only **K^{gr}** and a few cursives with *Cyr*^{ioh et amos}. (**K^{gr}** can be seen with us above at 2 Pet. i. 9 and Rom. viii. 2.)

παρα is used again (Galland.⁷⁸).

Eph. iv. 13. Eliding *και επιγνωσεως του υιου του Θεου*, *Mark* opens with *εως αν* instead of *μεχρι*. Cf. *boh* and *sah* **ΩΑΝΤΕ**. No Greeks vary.

- 2 Tim. iii. 5 is free: *μορφωσιν ευσεβειας εχοντες την δε δυναμιν αυτης ενωπιον Θεου μη κεκτημενοι.*

This *ενωπιον Θεου μη κεκτημενοι* taking the place of *ηρνημενοι.*

(*Boh* is *ΤΕΧΟΜ ΔΕ ΕΥΧΩΔ ΞΜΟΣ ΕΒΟΔ.*)

- 1 Cor. iv. 5 is free, as is 2 Cor. v. 15 and Rom. xii. 1, but as to the latter note *ὡς θυσιαν* and compare *boh*, which might possibly have given rise to it from confusion of *ΕΡΑΤ ΟΥ* with part of the verb-form. From Greek *ω*s is absent.

Boh is *ΠΕΤΕΝΩΜΑ ΕΡΑΤΟΥ ΠΟΥΧΟΥΧΩΟΥΧΩΙ ΕΦΟΗ,*

while *sah* *ΠΝΕΤΉΣΩΜΑ ΠΟΥΘΥΣΙΑ ΕΣΟΗ.*

- 2 Cor. viii. 9 again is very free, as 1 John iv. 18, 16, while Phil. iv. 8 seems to be intended to be accurate; here *Mark* omits *οσα προσφιλη*, continuing *παντα λογιζομενος* (for *ταυτα λογιζεσθε*) after *και ει τις επαινος.*

This *παντα* is most interesting. It conveys to me the impression that *Mark* was looking at his graeco-coptic Bible, for while Greek is *οσα . . οσα . . οσα . . οσα . . οσα . . οσα* throughout, both coptics begin very soon after the opening to emphasize "every." I will show them in full. As regards *Mark's* omission of *οσα προσφιλη boh* does not bear this out, but *sah* seems to transpose *και προσφιλη* and *και ευφημα* in a peculiar way. In view of *Mark's* great accuracy in other long Pauline lists there must be a reason for this. Here is *boh*:

ΤΟ ΛΟΙΠΟΝ ΠΑΣΗΝΟΥ ΠΗ ΕΤΕ ΖΑΝΘΩΗ ΠΕ. ΠΗ ΕΤΕ
ΖΑΝΜΕΤΣΕΜΝΟΣ ΠΕ. ΠΗ ΕΤΕ ΖΑΝΔΙΚΕΟΝ ΠΕ.
ΠΗ ΕΤΕ ΖΑΝΜΕΤΤΟΥΒΟ ΠΕ. ΖΩΒ ΝΙΒΕΝ ΞΕΝ
ΟΥΜΕΙ. ΖΩΒ ΝΙΒΕΝ ΠΨΕΠΠΟΥΓΙ. ΦΗ ΕΤΕ ΟΥΑΡΕΤΗ
ΠΕ. ΟΥΟΖ ΦΗ ΕΤΕ ΟΥΤΑΙΟ ΠΕ. ΠΑΙ ΜΕΥΙ ΕΡΩΟΥ.

While *sah*:

ΤΕΠΟΥ ΘΕ ΠΕΣΗΝΥ
ΖΩΒ ΝΙΜ ΞΜΕ. ΖΩΒ
ΝΙΜ ΠΣΕΜΝΟΝ.
ΖΩΒ ΝΙΜ ΠΔΙΚΑΙΟΝ.
ΖΩΒ ΝΙΜ ΕΤΟΥΔΑΒ.
ΖΩΒ ΝΙΜ ΕΤΗΔΑΝΟΥΓ.
ΣΜΟΥ ΝΙΜ ΔΡΕΤΗ
ΝΙΜ ΤΑΕΙΘ ΝΙΜ ΠΑΙ
ΜΕΕΥΕ ΕΡΟΟΥ

Note how *sah* makes the last part tripartite beginning with
 ⲉⲓⲟⲩ ⲛⲓⲓ.

[Rom. i. 25. For “καὶ ἐσεβασθησαν καὶ ἐλατρευσαν τῇ κτίσει
 παρὰ τὸν κτίσαντα” *Mark* has: “τῇ κτίσει λατρευόντες
 παρὰ τὸν κτίσαντα” freely as *Iren* twice “*creaturae potius*
 (1/2, *magis* 1/2) *quam creatori servientes.*”]

2 Cor. v. 20 though short: Πρεσβευων υπερ Χριστου (*pro*
 Τπερ Χριστου ουν πρεσβενομεν) has a ring of *boh* where
 πρεσβ. begins the verse:

ⲁⲡⲉⲣⲡⲣⲉⲥⲃⲉⲩⲛⲓ ⲟⲩⲛ ⲉⲭⲉⲛ ⲡⲭⲥ.

1 Cor. xiii. 5/7. Passing quickly from verse 5 to verse 7
 “καθοτι ου λογιζεται το κακον” *Mark* continues:

“ἀλλὰ πάντα στεργει, πάντα ἐλπίζει, πάντα πιστευει, πάντα
 υπομενει, (κατὰ τὴν γραφὴν).”

This is decidedly interesting. In the Latin translation opposite:
 “*sed omnia SUFFERT*” is given, but this translation repeatedly
 wanders away to the common latin text from the real greek text
 of *Mark* (which is evidently printed faithfully because quotations
 repeated *more Marc.* apart from the ordinary text are given in
 the same form). Now *Cyprian* (and *Zeno*) witness to this *στεργει*
 (for *στεγει*) by giving *diligit*, and Tischendorf calls our attention
 to this in his notes, printing thus: “Cyp^{199, 252, 304} Zeno^{2, 6} (Gall.^{5, 112})
diligit (στέργει?). Utrumque ut^{vid} conjung. aeth.” He had evidently
 overlooked *στεργει* in the text of *Marc mon.* How is it *Cypr*
 witnesses to *στεργει* if Latin Africa was so far removed from
 coptic, or *bohairic* Egypt? *Marc mon* does not quote this passage
 again, but *στεργει* would seem certain here.

The *boh* is however: ⲡⲁⲥⲱⲟⲩ ⲡⲣⲏⲩⲧ ⲉⲛ ⲉⲱⲃ ⲛⲓⲃⲉⲛ;
 and *sah*: ⲡⲁⲥ ⲉⲓ ⲉⲁ ⲉⲱⲃ ⲛⲓⲓ; clearly *suffert*, but without
 expressing ⲉⲩⲩⲧ of *boh*.

The only thing that can have happened, as it seems, is that the
 ⲡⲣⲏⲩⲧ in *boh* was confused with ⲙⲉⲛⲣⲓⲧ and thus *diligit* found a
 place back in Greek! The place is worth studying.

The only other difference in *Mark's* quotation (thus probably
 from memory) is that he gives the order πάντα ἐλπίζει (*printed*
 in Galland. πάντα ἐλίζει, but there is no such word) πάντα πιστευει
 for πάντα πιστευει πάντα ἐλπίζει against *Greek Latin boh* and *sah*
 order (but with *Isai Abb*). (One *boh* MS. omits πάντα πιστευει.)

The interesting part is that it was hardly an *error oculi* of
Cypr or *Marc mon*, for *aeth* CONFLATES, according to Tischendorf,

and therefore *aeth*, later than either *Cypr* or *Marc mon*, found both readings somewhere.

[1 Cor. iii. 18. Instead of *ει τις δοκει σοφος ειναι etc.*, *Marc mon* gives (after *δια τουτο φησω ο αποστολος*): *ο θελων γενεσθαι σοφος* for which there seems to be no authority, nor support in the coptics.]

[Eph. ii. 3 again is free, with *ημεν γαρ ποτε και ημεις απειθουντας* for "*εν οis και ημεις παντες ανεστραφημεν*"]

[Jas. iv. 6 again, the substitution of *Κυριος* for *ο Θεος* is not witnessed to by coptic, but *Tisch.* gives thirteen *Greek* copies, one lectionary, and *arm Antioch*¹⁰⁹⁹, without mentioning *Marc mon*.]

Rom. xii. 2 is given in full without variation from *text. recept.* except *σχηματιζεσθε* (so however no Greeks) for *συσχηματιζεσθε*.

(*Boh* separates: should no more share | fashion *ἡσχημα* being a separate word. But *sah* is in one word: *ἡτετῆ-τῶχιζρβ*.)

Eph. vi. 18 also has only the variation *επαγρυπνουντες* (for *αγρυπνουντες*) with greek 31 *Euthal.* (*Boh* *ογοζ ερετενοι ἡρωις· εφαι θεν μονη πιβεν* [+ *εβοζ* F^{bob} K^{boh}]. *mut. sah Balestri*.)

Phil. iv. 5/6 practically in full, but minus *μετα ευχαριστίας* which *boh* has, but apparently wanting in *sah*.

1 Pet. iv. 7 and 1 Pet. v. 7 form a continuous quotation.

In iv. 7 we notice *προσευχας*, — *τας*, with *ṢAB* and a few, but all *boh* MSS. have the article.

In v. 7 *επιθεντες επι τον Θεον* for *επιρριψαντες επ αυτον*. We can neglect *τον Θεον* for *αυτον*, allowing for the context, but for *επιθεντες* consult *boh* *ογαρϥ* = *addere* rather than "cast all your care upon him" in the sense of *επιθεντες*, placing upon (note: *ογελ ϣατ* "ponere pedem," *Peyron* p. 160).

(Eph. v. 14 is regular.)

Jas. i. 17 (Galland.⁷⁸). *κατερχομενη παρα του πατρος των φωτων* for *καταβαινον απο του πατρος των φωτων* we have had before (Galland.⁵⁴) where *παρα* occurred as well; see note on that place, but *καταβαινον* was used there while *κατερχομενη* here. The *boh* *εγνηογ επεσχητ* emphasizes

the *κατα* (which we hold in both places) but really approximates *ερχομενη* rather than *βαιων*, = *cometh* (*sah* extant: **ΕΡΧΗΝΥ ΕΠΕCΗΤ**). To an Egyptian mind *κατερχομενη* would be a perfect synonym for *καταβαιων*.

Rom. xv. 2, 1 Cor. x. 32, Eph. vi. 6 call for no remark.

In Gal. i. 10 *αρεσαι* takes the place of *αρεσκευ*, and *ηρεσκουν* of *ηρεσκον*.

2 Cor. v. 15 is free: "*ο παντων τον θανατον αναδεξαμενος και υπερ παντων αποθανων*," the *αναδεξαμενος* being apparently imported from Heb. xi. 17 where Abraham is spoken of as offering Isaac.

Rom. iii. 23, 24 is thus given: *οτι παντες (– γαρ with some boh) ημαρτον και υστερουμενοι (for υστερουνται) της δοξης του Θεου δικαιουμενοι δωρεαν τη αυτου χαριτι*.

Cf. Horner's foot-note in *boh*.

Gal. vi. 7. For the usual *ο γαρ εαν σπειρη ανθρωπος τουτο και θερισει*, *Mark* writes *και ο σπειρει εκαστος τουτο και θερισει*. But this is only "free." *Cf.* *Orig* *α σπειρει εκαστος ταυτα και θερισει*. The *εκαστος* of *Marc mon* and *Orig* is not in *boh*. *Boh* says **πρωμι** and *sah* **πρωμε**.

Rom. iii. 5/6 is without variation except at the beginning, where for *ει δε η αδικια ημων Θεου*, *Mark* says *και ει ημων αδικια Θεου*. He quotes again shortly after, saying: *ει ουν η ημων αδικια*. This *ημων* before *αδικια* is rather Egyptian than Greek.

1 Cor. ii. 9 as far as *ανεβη* (where *Mark* ceases) agrees word for word with Greek. The *boh* varies a little, using **ΟΥΔΕ** for *και* and so forth.

Col. i. 24 in full only varies with *αναπληρω*, for *ανταναπληρω*, with Greek FG four cursives and *Origen*, but has an addition *των εθνων* (after *υπερ υμων*) without authority. I hope I may be excused if I point out once more that this *could* have occurred from misreading *boh* **ΕΧΕΝ ΘΗΠΟΥ** (*sah* is **ΖΑΡΩΤΗ**).

2 Cor. i. 6, which has been rather a stumbling block to the editors, is thus given by *Marc mon*:

ειτε γαρ φησιν θλιβομεθα υπερ της υμων παρακλησεως και σωτηριας (– της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν) ειτε παρακαλουμεθα

υπερ της υμων σωτηριας και παρακλησεως (*pro* παρακλ. και σωτηρ.) [— και η ελπις ημων βεβαια υπερ υμων].

We can draw no real inferences from this. *παρακλ. και σωτηρ. prim.* is the order of *boh* while *boh* omits the second *σωτηριας* which we place after *παρακλησεως* with *gr* 37. In *boh* the clause *της ενεργουμενης κ.τ.λ.* follows the second *παρακλησεως* as in some Greeks. The inference is that it did so in *Mark's* copy and that he did not elide it but simply cut short his quotation at *παρακλ. secund.* (*Aeth* and *Gr* 42 give the order *σωτηριας και παρακλησεως* in the first place; B 17 176 omit *και σωτηριας* there).

1 John iii. 16 is thus given: "εἰ ο Κυριος την ψυχην αυτου υπερ ημων εθηκεν," continuing more regularly "οφειλομεν και ημεις τας ψυχας ημων υπερ των αδελφων τιθεναι."

Boh says *for one another* instead of *υπερ των αδελφων* but *sah* = *for the brethren*.

Gal. vi. 2 follows, with *αναπληρωσετε* with Greek BFG *latt boh sah aeth goth etc.*

1 Pet. iv. 12 agrees with ordinary text except for *γινομενον* instead of *γινομενη*.

Gal. v. 17, 16, quoted in this order, now supplies us in verse 17 with the ordinary *το δε πνευμα* for *και το πνευμα* on two previous occasions.

Verse 16 ends by *Mark* with *ποτε*. (No Greeks.) Cf. *εβολ* also at the end in *boh*. *Boh* says "and the lust of your flesh ye shall not fulfil out" (*ογορ τεπιθυμια ηνετενκαρζ ηνετενχοκς εβολ*). This might have given rise to the *ποτε* as emphasis.

Col. ii. 21. *Mark*: *μη αψη μη γευση μη θιγης* exactly as our *A.V.*: *Touch not taste not handle not* for the Greek of the majority *μη αψη μηδε γευση μηδε θιγης* (as *R.V.*: *Handle not nor taste nor touch*). We can hardly draw an inference here. *Boh* goes with Gk majority having *οϋλαε* twice, and *sah* (Balestri) is unfortunately missing. It was easy to quote as *Mark* does. We find *Tertullian* doing it, six Greek cursives, *Origen* 1/2 and *Orig^{int}*, *Ambrose* often and *Ambrst*, yet most hold to the Greek.

[Mr. Horner shows me *οϋλαε* present *bis* in his *sah*.]

1 Cor. x. 11 (*Galland*.⁸⁸) thus: *ταυτα γαρ (pro ταυτα δε παντα) τυπικως (pro τυποι) συνεβαινεν (pro συνεβαινον)*

εκεινους· εγραφη δε προς νουθεσιαν ημων εις ους τα τελη των αιωνων κατηντησεν.

[παντα is omitted by Greek AB 17 *Marcion Tert Orig Dial Hipp Cyr Bas Chr (Ir) Pacian* and *sah*, but not by *boh*.

τυπικως is read by Gk SABCKP *al. Mcion Orig etc.* (*boh* ἸΤΥΠΟΣ· ἦΝΗ, *sah* ἦΝΗ ἸΤΥΠΟΣ).

συνεβαινεν is read by SBCKL *etc. Mcion Orig etc.*

We hold κατηντησεν against κατηντηκεν of SBD*FG 39 46 *Naas^{hipp} Orig Bas Euthal Cyr.*]

But on Galland.⁹⁸ we read the quotation again thus: οτι ταυτα τυποι συνεβαινον εκεινους· γεγραπται δε εις νουθεσιαν ημετεραν εις ους τα τελη των αιωνων κατηντησε.

We drop παντα again [*Orsiesius* does not]; we read συνεβαινον; we vary with γεγραπται; we use a new expression νουθεσιαν ημετεραν as the LATIN; and we read εις for προς with S* 31 *Ephr.* All this against coptic.

It is very rare for *Mark* to vary substantially when requoting the same passage. This is a marked exception.

Heb. vii. 2 (regular) is followed by Heb. vii. 13/14 where in ver. 13 αφ ης ουδεις προσεσχηκε τω θυσιαστηριω is elided, and in ver. 14 ημων after ο Κυριος is dropped. Not so *boh* nor Greek (*sah* wanting). *Mark* also adds ημων shortly after in a renewed quotation.

This is followed by Heb. vii. 3 partially (regular):

λεγει γαρ αφωμοιωμενος τω νιω θεου μενει ιερεις εις το διηνεκες and, after an interval, by the rest of the first part of the verse:

(δειξον πως) απατωρ και αμητωρ εστι (- αγενεαλογητος) μητε αρχην ημερων μητε ζωης τελος εχων αφωμοιωμενος δε τω νιω του θεου.

This is intentionally free. The copula is not present in Greek or *boh*, nor do they drop αγενεαλογητος.

2 Cor. v. 16. Regular except for omission of και before εγνωκαμεν which agrees with *boh* (all mss.). [*Sah* wanting.]

Heb. vii. 4. He now takes up Heb. vii. again, and in this 4th verse substitutes εμερισεν Αβρααμ for Αβρααμ εδωκεν.

Compare as to position Greek A 37 73 116 εδωκεν Αβρααμ (*f vs* dedit de praecipuis Abraham) and *boh* ΦΑΙ ΕΤΑϞΤΡΕΜΗΤ ΠΑϞ ΠΧΕΑΒΡΑΑΜ. (This εμερισεν probably came from verse 2 however; *boh*

differentiates, using **φειω** in verse 2 and **†** as above in verse 4. I hardly think *Mark's* eye could be misled here by **ρεϋη†** (*decima pars*) but it is possible.)

Mark quotes the same verse 4 again however on the next page (Galland.⁹⁶): *αλλα θεωρειτε, φησι, πηλικος ουτος ω και δεκατην εμερισεν Αβρααμ*, repeating *εμερισεν Αβρααμ* although clearly verse 4 and not verse 2.

He now passes again to :

Heb. vii. 13/14. *εφ ου λεγεται ταυτα φυλης ετερας μετεσχηκε* (adding *και ουδεποτε πλανηθηση*, and omitting again *αφ ης ουδεις προσεσχηκε τω θυσιαστηριω*) *προδηλον γαρ οτι εξ Ιουδα ανατεταλκεν ο Κυριος ημων* (this time supplying *ημων*, and adding) *Ιησους Χριστος*.

(Gr 17 31 add *Ιησους*.)

He then passes back to :

Heb. v. 11, quoting verbatim *περι ου πολυς ημιν ο λογος και δυσερμηνευτος λεγειν*, stopping there and adding *ω της αλαζονειας. δοκοῦντες εἶναι τῶν αποστολων σοφώτεροι*, and continuing from :

1 Tim. i. 7 *ουτε νοουσιν α λεγουσιν ουτε περι τινων διαβεβαιουνται*

for the regular : *μη νοουντες μητε α λεγουσι μητε περι τινων διαβεβαιουνται*.

This is not uninteresting, for both *boh* and *sah* use the regular coptic **ΟΥΔΕ** for Greek *μηδε* with *Mark*. And *boh* favours *νοουσιν* against *νοουντες* (**ΠΕΚΕΑ†** ; *sah* : **ΠΕΕ ΠΟΙΕΙ**). Note *Ephrē* 1/4 "ου γαρ α λεγουσιν οιδασιν ουδε περι τινων διαβεβ."

Eph. iii. 5 is quite free :

οτι ετεραις γενεαις, το μυστηριον τουτο (this is supplied as end of previous verse *τω μυστηριω του Χριστου* is not quoted) *ουκ εγνωρισθη* (– *τοις υιοις των ανθρωπων*) *ως νυν απεκαλυφθη τοις αγιοις αποστολοις* (– *αυτου*) *και προφηταις* (– *εν πνευματι*). There is no authority for these changes.

2 Pet. ii. 1 as far as quoted agrees : (*οτι*) *εσονται ψευδοδιδασκαλοι οιτινες παρεισαξουσιν αιρεσεις απωλειας*.

After another brief reference to Heb. vii. 3, 2, 13, we get the quotation from :

Acts iv. 12 *οτι ουκ εστιν ονομα ετερον υπο τον ουρανον εν ω δει σωθηναι παντας ημας*, but *το δεδεμενον εν ανθρωποις* is

elided (freely) without authority, and *Mark* continues *αλλα Κυριος Ιησους Χριστος* and then drifts straight into :

Eph. i. 23 *το πληρωμα του παντα εν πασι πληρουμενου* (without variation), continuing very soon with :

2 Cor. xi. 4 (in full) *ει μεν γαρ ο ερχομενος αλλον Ιησουν κηρυσσει δ (προ δν) ουκ εκηρυξαμεν η πνευμα ετερον λαμβανετε δ ουκ ελαβετε η ευαγγελιον ετερον δ ουκ εδεξασθαι καλως ανεχεσθε.*

As regards this first *δ* for *δν* (against Greek) it is quite interesting to observe in both *sah* and *boh* that the manner of treating the threefold clause is the same in the coptic and shows no difference. Thus, *boh* :

ⲡⲕⲉⲓⲏⲥ ⲙⲡⲉⲛⲓⲱⲓⲱ ⲙⲙⲟⲩ
ⲡⲕⲉⲡⲏⲁ ⲙⲡⲉⲧⲉⲛⲃⲓⲧⲉ
ⲕⲉⲩⲃⲁⲥⲧⲉⲗⲓⲟⲛ ⲙⲡⲉⲧⲉⲛⲱⲡⲉ.

1 Cor. ii. 2 thus freely : *οτι ουδεν ετερον εκρινα ειδεναι (- τι εν υμιν) ει μη Ιησουν Χριστον και τοντον εσταυρωμενον.*

The regular Greek opens : *ου γαρ εκρινα (του) ειδεναι τι εν υμιν.*

(*Orig Ath* are also free here.)

The last quotation is from :

Col. ii. 9, 10. (*ινα παλιν ζητησωμεν αλλαχου το πληρωμα*) *εν αυτω γαρ (ευδοκησε) κατοικησαι παν το πληρωμα της θεοτητος σωματικως και εσμεν (προ εστε) εν αυτω πεπληρωμενοι (παντες οι πιστευοντες τοις λογοις αυτου ως υιου Θεου . . .).*

The form is about the same employed more shortly before (Galland.⁹⁵) where *Mark* wrote *οτι ευδοκησεν εν αυτω κατοικησαι παν το πληρωμα της θεοτητος σωματικως.*

Pera^{hipp} *Monοiμoς*^{hipp} also supply *ευδοκησε.*

It seems perfectly clear that *Mark* intended simply to use Greek forms throughout, yet unconsciously and subconsciously he lets us see enough of the 'hintergrund' of his mind to be sure that he was familiar with a coptic version or versions, and apparently at times drifts in thought or otherwise to both forms of *sahidic* and *bohairic*. At times, too, the agreement of *Mark* with both coptic versions is very distinct.

My excuse for re-examining this question is that Tischendorf, although quoting *Marc mon* fairly often in his apparatus, has not

done so throughout, and the complete picture is thus entirely lost.

Turning to *Serapion* we find several interesting touches.

SERAPION (*adv. Manich.*).

In the second quotation :

Matt. vii. 15 we have προσεχετε εαυτοις απο των ψευδοπροφητων

This *εαυτοις* is absent from all Greeks, but present in *boh* and *sah* (although only Englished by Horner for *sah*).

Boh = ἀρεθ δε ερωτην εβοθ θα νιπροφητης ἡπουχ

Sah = †Ϡτητην ερωτην ενεπροφητης ἡπουχ

(and in a few Old Latins, with *Lucifer* and *Gildas*, “vobis” is added after “Attendite”).

1 Cor. vi. 19 (wrongly indexed in Galland. as iii. 16) is thus given :

ουκ οιδατε οτι τα σωματα υμων ναος του εν υμιν αγιου πνευματος εστιν.

The reading of *NA**BCDEFGKP *defg syr^{sch} Chr Thdrt* 1/2 *Orig^{int 4, 584}* is το σωμα (*Tisch.* also quotes “*bashmuric*” for this), while *bohairic* (*sah* not extant) agrees with *Serapion* τα σωματα (*νετενσωμα*). A few Greeks give this, viz. *A²L* some cursives *Orig ter* (*et Orig^{int 2, 403}*) *Meth Did Cyr Thdrt* 4, 391 and other Fathers. While this modification is quite likely in the Fathers' writings, we see from Matt. vii. 15 above that it was an Egyptian form which *Serapion* was following.

Matt. xxi. 31. οτι οι τελωναι και αι πορναι προαγουσιν υμας εις την βασιλειαν των ουρανων (*pro* του Θεου).

Here again we have this Egyptian muddle of των ουρανων for του Θεου (which can occur from proximity of the word for βασιλειαν in *bohairic* or from confusion of ἡπουχτε “of God” and ἡπηχυε “of the Heavens” in *sahidic*, as previously pointed out). Here *boh* retains “of God,” but one *sahidic* ms. says ἡπηχυε with *arm* one ms. of *syr pesh* and *Irenaeus*. It is certainly not a Greek reading.

Rom. xii. 1. (τα δε λογια βοωντα και λεγοντα) παραστησατε τα σωματα υμων θυσιαν ζωσαν ευαρεστον τω Θεω.

παραστησατε for παραστησαι is merely engendered by the introduction. The important part is the *order* of ευαρεστον τω

Θεω, which *Tischendorf* and *Westcott-Hort* took the liberty of changing to τω Θεω ευαρεστον on the strength of $\aleph^*AP$ *vg*, but both coptics with $\aleph^*BDEFG$ *d e f g arm syr* witness with *Serapion* to ευαρεστον τω Θεω. Why did they abandon B^{sr} here, when *Serapion* (A.D. 350) contradicted $\aleph^*A$?

1 Tim. i. 15/16. *Serapion* omits πρωτω in verse 16 with D^{gr*} *d aeth*.

Serapion says αυτου μακροθυμιαν with *boh* and *sah* distinctly (as D^{sr} *d syr^{sch} Thdrt Aug* 1/5).

[Luke xii. 19. Thus : ψυχη εχεις αγαθα (— πολλα with *Orig^{ter}*) κειμενα εις ετη πολλα· φαγε πιε ευφραινου (— αναπανου with 36 *Clem bis*). (*Tischendorf* neglects *Serapion* in both places.) *Boh* and *sah* have πολλα *prim.* and αναπανου, but one *boh* MS. (F_1^*) omits αναπανου.]

(2 Tim. iv. 9 is quoted without variation; curiously enough *Serapion* gives this verse, while *Orsiesius* quotes the previous ones [*vide post*].)

Luke x. 17. A little thing occurs here showing, I think, that *sahidic* was under the eye of *Serapion*. He writes :

Κυριε ιδου και τα δαιμονια ημων υποτασσεται.

The addition of ιδου is not found in Greek, nor in Latin, nor in Syriac, and is not present in *boh* nor in *sah*. *Boh* says “ $\chi\epsilon\ \overline{\pi\sigma\epsilon}\ \overline{\eta\kappa\epsilon\Delta\epsilon\overline{\mu\omega\eta\eta\eta}}$,” while *sah* is : “ $\chi\epsilon\ \overline{\pi\chi\overline{o\epsilon\iota\varsigma}}\ \overline{\eta\kappa\epsilon\Delta\alpha\iota\overline{\mu\omega\eta\eta\eta\eta}}$.” I submit that it was this $\epsilon\iota\varsigma$ (= ιδου in *boh* and *sahidic*) which engendered *Serapion*’s + ιδου here. I consider this extremely interesting and incontrovertible. It might easily have been confused in a closely written uncial.

(John i. 43. Note that *Serapion* supports συ ει Σιμων ο υιος Ιωα with $AB^3X\Gamma\Delta\Lambda\Pi$ *unc⁹ al. mult. c q (gat) vg syr arm aeth Epiph Cyr Chr* with one *boh* MS. (the noteworthy M^{boh}) against rest of *boh* and *sah* who with Greek $\aleph^*B^*L$ 33 *a b f ff₂ l am fu fossat etc.* have been followed by *Lachmann*, *Tischendorf*, *Tregelles*, *Westcott-Hort*, with *Ιωαννου*).

Phil. iii. 8. Thus *Serapion*, exhibiting only part of the verse :

“ $\overline{\pi\alpha\eta\tau\alpha}\ \overline{\eta\gamma\gamma\overline{o\mu\alpha\iota}}\ \overline{\sigma\kappa\upsilon\beta\alpha\lambda\alpha}\ \overline{\iota\upsilon\alpha}\ \overline{\chi\rho\iota\sigma\tau\overline{o\eta\varsigma}}\ \overline{\kappa\epsilon\rho\delta\eta\sigma\omega}$.”

This παντα, not present in Greek in this part of the verse, is found in Horner’s text of *boh* and some *boh* MSS.; *sah* (*Balestri*) is unfortunately mutilated here, but there is space to contain the

word (I think Mr. Horner's text will have it). *ewai* is omitted by *Serap* as *copt* and **N***BD*FG *d e f g vg arm aeth Lucif etc.*

PALLADIUS.

We may now consult *Palladius' Lausiac History* (ed. Butler, 1904).

Matt. ix. 11. Although in *Palladius* the sentence does not take
(Luke v. 30.) the form of a question, note that *ὁ διδασκαλος υμων* heads the clause in *Palladius*, while both *sah* and *boh* bring these words early in the sentence and not at the end as in the Greek.

Luke v. 31. *Palladius*: *υγιαινοντες* with Luke.

(Matt. ix. 12 }
(Mark ii. 17 } = *ισχυοντες*.)

Sah in all three places = **ΠΕΤΤΗΚ** translated *healthy* by Horner, but Peyron only gives *fortis* as the equivalent, while *boh* in all three places = **ΕΤΧΟΡ** translated *strong* by Horner, but Peyron gives *fortis*, *potens*, *validus*, *solidus*, or *munitus*.

This place therefore remains quite indeterminate, as each coptic version uses its own word thrice over, while the Greek holds *ισχυοντες* in Matt. and Mark and has *υγιαινοντες* in Luke. Note that *Macarius (de caritate)* uses *υγιαινοντες* also.

Matt. xi. 18, 19. In verse 18 *Palladius* adds *εν οδω δικαιοσυνης* after *ηλθεν Ιωαννης* without *boh* or *sah* support, which is merely an importation from Matt. xxi. 32, showing how they used to combine Scripture.

Matt. xxiii. 9 or 10. *Pallad* reads :

μη καλεσητε διδασκαλον επι της γης.

Butler indexes this as xxiii. 9, but there is no variation from *πατερα* in xxiii. 9, both coptic versions having "Father."

But in verse 10 "*μηδε κληθητε καθηγηται*" *boh* says **ΕΣΛΘ** = *scriba*, *doctor*, *magister* (Horner: "scribe"), and *sah* says **ΡΕΥΤΕΒΩ** = *doctor* (Horner: "teacher"), so that *διδασκαλον* of *Palladius* savours very strongly of retranslation.

Mark ii. 18. *Pallad* is short and free, giving :

να τι μαθηται σου ου νηστεουσιν ως και οι του Ιωαννου for the longer phrase (with variations) of other authorities.

Luke ix. 62. This verse has many variations in Gk and in all the Versions.

Pallad: ουδεις επιβαλων την χειρα (- αυτου) επ αροτρον και στραφεις εις τα οπισω ευθετος εστιν εις την βασιλειαν των ουρανων.

Palladius thus omits αυτου with Bst fam^t a b q *Orig Bas Cyr Tert*, but against boh and sah. στραφεις for βλεπων is read by a dozen cursives, by *Orig Cyr Chr Antioch Dam* and *Mark the hermit*. In this connection the latter absolutely confirms *Palladius*' text here at a simultaneous epoch. (Cf. "retro adtendens" of c e *Cypr*.) But boh = **ⲭⲟⲩⲱⲩⲧ** "respicere," as sah. εις την βασιλειαν is the reading of most Greeks (sah **ⲉⲧⲁⲩⲏⲧⲉⲣⲟ**), but N^c 131 q *Valent ap. Iren Bas Chr* and *Mark the hermit* prefer εν τη βασιλεια (boh **ⲉⲛ ⲧⲉ ⲧⲁⲩⲉⲧⲟⲩⲣⲟ**), while N^{*}BLΞ 1 33 and most latt have merely τη βασιλεια.

The close, however, is really the important part for us here, for *Palladius* writes των ουρανων instead of του Θεου, while boh is distinct with **ⲡⲧⲉ ⲫⲧ** thereagainst and sah **ⲙⲡⲛⲟⲩⲱⲧⲉ**. This is in the nature of a key, and *Pallad* has support from *Valent apud Iren*, *Cyr^{ador}* and *Mark the hermit*, who read also των ουρανων with Horner's bohairic catena N.

We have noticed and pointed out several times how such substitutions occurred from the proximity of **ⲙⲉⲧⲟⲩⲣⲟ** in coptic. It occurs in Greek A and in the new Freer Greek W, and I think also in Greek N. To find it in *Palladius*, supported by coptic catena N with *Mark the monk* lends decided force to our remarks, and this would rather point to *Palladius* having had before him a graeco-coptic version, and having also confused **ⲙⲉⲧⲟⲩⲣⲟ** with ουρανων like the others.†

John v. 14. This short quotation agrees with the usual Greek text: ιδε υγιης γεγονας (boh sah **ⲁⲕⲟⲩⲭⲁⲓ**) μηκετι αμαρτανε.

Rom. i. 28, 21, 26. *Pallad* writes :

"επειδη γαρ ⁽²⁸⁾ ουκ εδοκιμασαν τον Θεον εχειν εν επιγνωσει παρεδωκεν αυτοις ο Θεος εις αδοκιμον νουν ποιειν τα μη καθηκοντα" (περι δε ετερων τινων των δοκουντων εχειν γνωσιν Θεου μετα διεφθαρμενης γνωμης· Επειδη γαρ)

† Scribal confusion is also possible in *sahidic* between 'God' and 'Heaven.'

(21) “*γνοντες τον Θεον ουχ ως Θεον εδοξασαν η ηυχαιστησαν*
 (28) *παρεδωκεν αυτους ο Θεος εις παθη ατιμιας.*”

The whole of this runs as usual, *επειδη γαρ* for *και καθως* in ver. 28 and for *διotti* in ver. 21 being merely used for an apposite introduction here.

Rom. xiv. 23. *παν γαρ ο ουκ εκ πιστεως αμαρτια εστιν.*

The only difference here is *γαρ* for *δε* (*boh* also **Δε**, *sah* Balestri wanting [but Horner shows me **Δε** for *sah*]) which is negligible.

1 Cor. iii. 18 runs with the ordinary text. The *Pallad* mss. are divided as to *εν υμιν* or *εν ημιν*. (*Copt* goes with Greek *εν υμιν*.)

1 Cor. vi. 9. *Pallad* *οτι αδικοι βασιλειαν Θεου ου κληρονομσουσι.* The order *βασ. Θεου* agrees with *boh* (*sah* not extant) Greek L *etc. de fvg Clem etc. Tert Cypr* AGAINST **N**ABCDEP who write *Θεου βασιλειαν*. This holds *Pallad* down to graeco-copt again.

1 Cor. vii. 16. *τι γαρ οιδας, γυναι, ει τον ανδρα σωσεις* agrees with the usual Gk text. *Boh* has **ΧΕ ΔΡΗΟΥ** for *ει* = *si forsān*, not emphasized here at all by *Palladius*.

1 Cor. ix. 25. Merely a line: *πας ο αγωνιζομενος παντα εγκρατευεται.* The ordinary text has *πας δε* as all *boh* mss. but one, which omits **Δε**. Balestri's *sah* (extant here) has it.

2 Cor. xii. 5. *υπερ του τοιουτου καυχησομαι.* Merely a short interjection here, followed by *οιος ην ουτος*. But this Greek order is contrary to the coptic one.

2 Cor. xii. 7. *εδοθη μοι σκολοψ τη σαρκι αγγελος σαταν ινα με κολαφιζη ινα μη υπεрайρωμαι.*

This again follows Greek (exactly as *Macarius* does) and does not supply *εν* before *τη σαρκι* as *boh*, nor anything before *αγγελος*, while *boh* (not *sah*) writes **ΠΧΕΟΥΑΓΓΕΛΟΣ** = *namely* an angel. *Sah* writes **ΕΤΑΔΑΡΞ** for *τη σαρκι*.

Gal. i. 18. *Pallad*: “*ανεβην*” (*pro* *επειτα μετα ετη τρια ανηλθον*) “*εις ιεροσολυμα ιστορησαι κηφαν*” (*pro* *πετρον*).

This is distinctly *Greek* as regards *ιστορησαι*, for all *boh* with Balestri's *sah* have merely **ΕΠΑΥ**. Both *boh* and *sah* have **ΚΗΦΑ** with *Palladius* and with Gk **N*AB** against the other Greeks.

While *boh* has **ΕΙΣΤΗΜ**, *sah* has **ΕΘΙΕΡΟCΟΔΥΜΑ**.

As regards *ανεβην*, for which no Greek support in *Tischen-*

dorf, cf. *Aug Ambrst* "adscendi." *Boh* = **ΔΙΩΕ (ΠΗ) ΕΖΡΗΙ** and *sah* **ΔΙΒΩΚ ΕΖΡΑΙ**, in both cases emphasizing the Gk *ἀνά*.

An indecisive but rather a pretty place as regards composite treatment.

It is rather curious that both coptics are content with *videre* for *ιστορησαι*, which is very *latin* sympathy.

Gal. iii. 28. *εν Χριστω Ιησου ουκ ενι αρσεν και θηλυ*.

The *εν Χριστω Ιησου* is supplied from the context. Otherwise there is no comment to make, except that *boh* writes **ΟΥΔΕ** for *και* before *θηλυ* against *Palladius* and the Greek (*sah* Balestri not extant).

Gal. v. 22/23. *Pallad*: "οτι το καρπος" (των λογω πολιτευομενων και συνεσει κατα τον θειον αποστολον) "αγαπη εστι και χαρα και ειρηνη και μακροθυμια, χρηστοτης, αγαθωσυνη, πιστις, πραϋτης και εγκρατεια" (ωμολογηται. αυτος γαρ ελεγε Παυλος) "ο γαρ καρπος του πνευματος εστι" (τα και τα).

Sah is not extant in Balestri, so I do not know, unless Mr. Horner has this section, whether *sah* couples any of the list. The order is perfect Greek and Bohairic order and is either copied out or the writer had it perfectly in his memory. The only difference *boh* makes is to say *a* love, *a* joy, *a* peace, and thus throughout using the indefinite article **ΟΥ** which might be taken for the copula **ΟΥΟΖ** (especially in **ΟΥΖΙΡΗΝΗ**), which it will be noticed the writer drops after *μακροθυμια* [he might have paused there as *boh* expresses it **ΟΥΜΕΤΡΕΩΟΥ ΠΖΗΤ**] and does not use again until at the last, where **ΟΥΜΕΤΡΕΜΡΑΥ ΟΥΕΚΡΑΤΙΑ** might have suggested to the eye **ΠΕΜ** or **ΟΥΟΖ**.

The *boh* writes thus :

**ΦΑΙ ΠΕ : ΟΥΑΓΑΠΗ . ΟΥΡΑΥΙ . ΟΥΖΙΡΗΝΗ . ΟΥΜΕΤΡΕ-
 ΩΟΥ ΠΖΗΤ . ΟΥΜΕΤΧΡ̄C . ΟΥΜΕΤΑΓΑΘΟΣ . ΟΥΝΑΖ† .
 ΟΥΜΕΤΡΕΜΡΑΥ . ΟΥΕΚΡΑΤΙΑ .**

[Since this was written Mr. Horner for *sah* has shown me : **ΠΕ ΤΑΓΑΠΗ ΠΡΑΥΕ ΕΙΡΗΝΗ ΤΜ̄ΠΤΖΑΡΩΖΗΤ ΤΜ̄ΠΤΧΡ̄C
 Μ̄ΠΤΠΕΤΝΑΝΟΥC ΤΠΙCΤΙC ΤΜ̄ΠΤΡ̄ΜΡΑΥ ΤΕΚΡΑΤΙΑ**, so that *sah* does not couple, and uses the definite article.]

Phil. i. 23. *Pallad*: (αγαθον pro την επιθυμιαν εχων) "το αναλυσαι και συν Χριστω ειναι"

This is rather more Greek than coptic. *Boh* says (some mss.) **ΠΤΑΩΠΙ ΠΕΜ ΠΧ̄C**, others : **ΟΥΟΖ ΠΤΑΩΠΙ ΠΕΜ ΠΧ̄C**,

all bringing the *ειναι* before *Χριστω*, some retaining and some dropping *και*.

Sah *εγωπε μη πεχς* dropping *και*.

2 Thess. iii. 8. Only two words “*δωρεαν αρτον*” (*φαγων*), but it is greek order against *αρτον δωρεαν* of *boh* (*sah* wanting in Balestri; Horner shows me agreement of *sah* with *boh* here).

1 Tim. i. 9. “*δικαιω*” (*γαρ*) “*νομος ου κειται*.”

boh is *χε παρε πινομος χη* (*μηπινομη αν*)

sah *χε περε πινομος κη* (*αν εζραι μηδικαιος*).

1 John ii. 18. Merely: “*παιδια*” (*γεγραπται προ τετρακοσιων ετων οτι*) “*εσχατη ωρα εστι*.”

As *boh*: *νιαλωουι τθαε πογνου τε*.

sah: *παληρε θαη πογνου τε*.

I have thought it worth while to recapitulate these passages as Dom Butler in his long and excellent study of the Lausiac History has not taken up these matters point by point, and while much makes for his contention of basic Greek, there is an undercurrent of coptic visible at times.

EVAGRIUS.

We can also consult Evagrius (*Capita practica*), who, although only a transient foreigner in Egypt, should not be neglected.

The very second quotation:

John v. 44, yields *ζητουντες fin.* (for *ζητειτε*) which both *Macarius* and *Marc mon* exhibit with *ℵ** and ten cursives.

Matt. vi. 5. *οταν προσευχησθε* (or *προσευχεςθε*) *ουκ εσεσθε* for *οταν προσευχη ουκ εση* agrees with *boh* and *sah* *ℵ*^{et} BZ* 1 22 118 *it vg aeth arm* against the majority of Greeks.

Some mss. of *Evagr.* as Galland. txt. add *ποιουσι* after *υποκριται* without apparent authority, illegitimately doubling the verb. For *εν ταις γωνιαις των πλατειων* *Evagr* substitutes *εν ταις πλατειαις* (some mss. and Galland. text) against *Gk*, *boh*, and *sah* and apparently only with *Augustine*.

Matt. vi. 16. *εσεσθε* (*προ γινεσθε*). No Greeks apparently, but coptic also uses same word as above in verse 5.

ibid. — *οτι* with *ℵBD* 1 22 118 124 *al.*⁶ *a b f h k m q arm aeth Aug*

against bulk of the Greeks *c ff, g_{1,2} vg* and *boh sah* which naturally have it. Here is rather a pretty diversity in the same verse. *Eva^{gr}* first with and then against coptic.

Col. iii. 10 is shortened and rather free ; (interposing a reference to Gal. iii. 28) he continues verse 11, and when he reaches βαρβαρος says “ βαρβαρος και Σκυθης, δουλος και ελευθερος, αλλα παντα (— τα) και εν πασι Χριστος.

This βαρβαρος και Σκυθης δουλος και ελευθερος is exhibited partially by coptic.

Boh says : ΒΑΡΒΑΡΟΣ ΣΚΥΘΟΣ ΒΩΚ ΟΥΟΖ ΡΕΜΖΕ

Sah says : ΒΑΡΒΑΡΟΣ ·ΣΚΥΘΗΣ ΖΕΖΑΖ ·ΡΕΜΡΕ.

Thus *sah* uses ΖΕΖΑΖ for ΒΩΚ of *boh*, and this ΖΕ may have influenced a copula. Notice *boh* has ΟΥΟΖ following between ΒΩΚ (δουλος) and ΡΕΜΖΕ (ελευθερος), while *sah* does not have it.

As to βαρβαρος και Σκυθης support is found by Greek D*E* FG *d e f g vg goth* and *Petr Alex.* The Greeks AD*E*FG 3 46 73 *it vg goth aeth* also add και between δουλος and ελευθερος. As regards παντα (— τα) of *Eva^{gr}* it has support of N*AC *Clem.*

boh is ΑΛΛΑ ΖΩΒ ΝΙΒΕΝ ΘΕΝ ΟΥΟΝ ΝΙΒΕΝ ΠΧ̄C

and *sah* ΑΛΛΑ ΠΤΗΡῆ ΑΥΩ ΠΕΤΖΕ ΠΤΗΡῆ ΠΕ ΠΕΧ̄C.

Matt. xiii. 24. *Eva^{gr}* writes εν τω ιδιω αγρω with D^{gr} *Eus^{bis}* (for εν τω αγρω αυτου). In coptic the possessive precedes the noun ; Horner mentions D *Eus* in his sahidic notes. These things are lost if we do not consider contemporary evidence. Neither *Tisch.* nor *Horner* mention *Eva^{gr}*'s confirmation of this reading.

(Eph. vi. 17, 14, 16, is merely a paraphrase.)

(2 Tim. ii. 12 and Rom. vi. 8 are involved together.)

Eva^{gr} (*Rerum Monach. rationes*):

1 Cor. vii. 33, 34, is thus given :

ο γαμησας ανθρωπος μεριμνα τα του κοσμου πως αρεσει
τη γυναικι και μεμερισται · και η γαμησασα γυνη μεριμνα
τα του κοσμου πως αρεσει τω ανδρι.

Although rather free and eliding part of verse 34, it will be noticed that τη γυναικι και μεμερισται. (instead of τη γυναικι. μεμερισται) agrees with *boh*. (Cf. *Isai Abb infra.*)

2 Tim. ii. 4 following, shows no variation ;

while Matt. xi. 30, Luke x. 41, 42 are memorial ;

and Mark xii. 44 (Luke xxi. 4) is thus referred to :

εκεινοι μεν γαρ (φησιν) εκ του περισσευματος εβαλον εν τω
γαζοφυλακιω, αὐτη δε, απασαν εαυτης την υπαρξιν.

2 Cor. viii. 14, 15, in full, shows no variation except *καθα*
γεγραπται for *καθως γεγραπται*. Cf. *βοη* ΚΑΤΑ ΦΡΗΤ
ΕΤΣΦΗΟΥΤ. Greeks do not vary *καθως*.

Matt. viii. 22 (somewhat blended with the order in Luke ix. 60)
is given as :

αφες (φησιν) ο Κυριος τους νεκρους θαψαι τους εαυτων
νεκρους · συ δε δευρο ακολουθει μοι. See *Clem* as to this,
as also *syr S*.

Matt. xii. 50. This next quotation, freely inverted :

μητηρ μου και αδελφοι μου και πατερες ουτοι εισιν οι ποιουντες
το θελημα του πατρος μου του εν τοις ουρανοις

also agrees with *Clem*.

Evagrius closes with Rom. viii. 18, regular, to all intents and
purposes.

From the testimony of Mark the monk, whether familiar with
boh or *sah* (and it would appear that he knew *both*) we have seen
how *Latin c d e ff. l* intrude into the Egyptian text.

We must bear in mind that some of the monks in the Egyptian
monastery regions only knew Latin. In *Proleg.* to *Orsiesius'* life
and writings in *Galland.*, vol. v., p. viii. :—

“Siquidem in praefatione ad Regulam Sancti Pachomii quam
sub finem praecedentis voluminis excudendam curavimus, haec
habet Doctor maximus: *Accepi libros ab homine Dei Silvano*
presbytero mihi directos quos ille Alexandria missos susceperat ut
etiam injungeret transferendos. Ajebat enim quod in Thebaidis
cænobiis—habitarent plurimi Latinorum qui ignorarent Aegyptiacum
Græcumque sermonem, quo Pachomii et Theodori et Orsiesii praecepta
conscripta sunt. Paucisque interjectis: Itaque, subdit, accito notario,
ut erant de Aegyptiaca in Græcam linguam versa, nostro sermone
dictavi. Praefationem vero suam claudit sanctus Doctor his
verbis: Simpliciter Aegyptii sermonis imitati sumus,—ne viros
apostolicos et totos gratiae spiritalis sermo rhetoricus immutaret.
Cetera autem quae in eorum tractatibus continentur praelibare
nolui ut in suis discantur auctoribus; et de fontibus potius quam
de rivulis bibant, quos sanctae conversationis studia delectant. Huc
usque Hieronymus.

“Ex quibus ergo compertum fit ut equidem arbitror sanctum

Doctorem non solum Pachomii et Theodori set etiam *Orsiesii*, quorum nempe paullo ante simul meminerat, litterarum monumenta Latine vertisse. Accedit praeterea eorundem patrum Ægyptiorum scripta saeculo V desinente Latinis innotuisse ut ex Gennadio erudimur (de Vir. illustr. vii/ix); qui quidem nonnisi ex versione Hieronymiana ejusmodi notitiam sibi demum comparasse merito existimantur. Neque aliter hac de re censuit cl. Tillemontius.

“Quae quum ita se habeant, in postrema operum sancti Doctoris editione Veronensi opportunum fortasse locum nacta fuisset haec Orsiesii Doctrinae Hieronymiana versio; eo scilicet nomine quo eruditissimus editor Pachomii Regulam nec non ejusdem ac Theodori epistolas illuc primus invexit. Horum namque trium sanctorum abbatum Tabennensium opera Graece reddita junctim *ab homine Dei Silvano presbytero accepit* sanctus Doctor eaque simul *ut erant de Ægyptiaca in Graecam linguam versa proprio sermone dictavit*, ut modo ab eo accepimus.

“Quod superest, *Orsiesii* ‘Doctrinam’ ex codice Regularum Holsteniano editionis Romanae descripsimus; libellum vero *de sex cogitationibus sanctorum*, ex Thesaurο Canisiano.”

At any rate we have seen what the writings of *Macarius*, *Mark*, and *Serapion* have yielded as regards a coptic current in their day, and what may still be gleaned from the few words which the traveller *Evagrius* has to say [the latter neglected by Tischendorf even when in agreement with *Clement*], for the latter represents a foreign element in temporary residence among the Egyptian monks.

And we can close with a reference to *Orsiesius*' Latin testimony.

His testimony is slightly complicated by a possible Vulgatizing of part of his texts, but yet a good deal of interest is visible. His quotations are of rather a peculiar type: sometimes unduly free, at others exact.

ORSIESIUS.

Thus Gal. v. 15 *ad invicem* for *ab invicem* appears new, as does *ut dividat eum* in Matt. xxiv. 51 *init.* As regards Matt. xxv. 21, 23, which *Orsiesius* gives as *super modicum* in the singular against Greeks and Latins, but rather with *in modico* of *syr*, *copt* is rather indeterminate and would bear either, but holds the *in* as *d* “in paucis.” Luke ii. 9 *venit ad eos* is new; Eph. iv. 30 + *justi judicii post redemptionis fin.* is new; 2 Cor. viii. 15 *parum pro*

modicum is new; as Rom. xiv. 4 + rursum, Phil. iv. 6 in oratione intenti; 1 Cor. xi. 22 ut libatis et comedatis, order against *greek sah boh* and *lat*; John xxi. 6 — το δικτυον.

Eph. iv. 30, in die redemptionis *Orsiesius* (for εἰς ἡμέραν ἀπολυτρώσεως or *in diem redempt.*) with *Vigil Taps*, and *Tert* alone (in redemptionis die) does not agree with *copt.*

Act. xx. 28 is very free:

“*super quem* vox spiritus sanctus constituit *inspicere et* pascere Ecclesiam Dei quam acquisivit proprio sanguine.”

John xiv. 21/23 opens “*qui audit* mandata mea” (against *boh sah* and *greek* ο ἔχω) and has Old Latin support *b c fossat aur* and *Lucifer Maximin Cassiod.*

The close is mixed and free like *Macarius'* quotations of the same place.

Luke ii. 52 is very free “*puer autem ibat et crescebat et* proficiebat apud Deum et apud hominibus.”

As regards the second *apud*, *D^{er}* does this and *syr arm aeth.* *Boh* says *ⲡⲉⲗ ⲡⲓⲣⲱⲱ* (supplying the article, which Greek lacks) as does *sah*.

Acts xx. 32: “*cum sanctis*” (for *εν τοις ηγιασμενοις πασω*) is new.

2 Tim. iv. 6/8. In verse 8 “*qui dilexerunt* JUSTITIAM *ejus*” is noteworthy. Greek is *τοις ηγαπηκοσι την επιφανειαν αυτου*. *Latt* “*adventum (al. manifestationem) ejus.*”

As regards the Vulgate see Col. iii. 13. *Orsiesius* quotes “*sicut et Christus donavit* (for *εχαρισατο*) *nobis sic facite.*”

This *donavit* is *vg* and *it* but not *copt* (= *χω*).

It is very interesting to examine *Orsiesius* in full, but it would take too much space. As to *coptic* note:

Matt. xxiii. 4. . . . et imponitis *ea* super humeros hominum . . . with *boh* and *sah* against Greek and Latin.

1 Cor. xi. 2 thus: Laudo autem vos *quod in omnibus* meministis mei et sicut tradidi vobis traditiones *meas* custodistis.

This *in omnibus* is distinctly *coptic* (*boh*: ⲉⲛ ⲉⲱⲃ ⲡⲓⲃⲉⲛ, *sah*: ⲉⲛ ⲉⲱⲃ ⲡⲓⲱ) against Greek *παντα* and Latin *omnia*.

The “*meas*” is Latin (*it* and *vg*) with only Greek *D*FG*, but compare *sah*.

1 Pet. iii. 15. parati estote ad respondendum *omnibus qui a vobis exigunt rationem* super ea fide quae in vobis est.

Greek is παντι τω αιτουντι υμας λογον,
 Latin is *omni poscenti vos rationem*,
 but cf. boh ΠΟΥΟΝ ΝΙΒΕΝ ΕΘΗΔΕΡΕΤΙΝ ΞΕΩΤΕΝ
 ΠΟΥΟΑΧΙ.

(*Did. libere*: ως εν παντι καιρω απαιτουμενους ημας του
 περι αυτης λογον.)

In John x. 11/13 note "ovibus suis" in verse 11 with *boh sah*
 (and *vg*) against Greek.

In verse 12 *Orsiesius* omits *propriae* (ιδια).

(John xxi. 15, 16, is thus given: ⁽¹⁵⁾ Simon Joannis diligis me
 plus his? *Respondit* ei (- Ναι Κυριε) Domine tu scis
 quia *ego* diligo te. Dicit ei *Jesus* pasce agnos meos.
⁽¹⁶⁾ Dicit ei rursus secundo Simon Joannis diligis me.
Respondit ei etiam Domine tu scis quia *diligam* te.
 Dicit ei pasce *oves* meas.

The variations marked by italics appear free, except
 the last which is latin and coptic, *oves* for τα προβατα).

Luke xii. 35/37 free also. "similes *servorum*" agrees with
Isaiah Abb "sicut *servi*" for the "men" of all others.

(1 Cor. x. 11 omits παντα (on Galland.⁴³) with *Marc mon*, but
 has it on p. 40.)

Eph. vi. 11, 12, thus:

induamur *potius* armaturam Dei ut possimus resistere
 contra *insidias* diaboli. Non est enim pugna contra
carnem et sanguinem sed adversus potestates et prin-
 cipatus, adversus rectores tenebrarum harum, adversus
 spiritualia nequitia in caelestibus.

potius appears new.

insidias (for μεθοδειας or μεθοδίας) goes with *e f g vg* (remedia
Lucif, remedium *d*, machinationes *Tert^{marc}*; versutias *Hier* =
 ΝΙΚΟΤΣ *copt*).

carnem et sanguinem (against all Greeks αιμα και σαρκα and
sah: *снoчъ ѓи саръъ*) is the Vulgate (against *Hier* himself on
 Eph. vi. 12) as well as *bohairic* order (*саръъ ѓи снoчъ*). This
 we retain in English, A.V. being *flesh and blood* (against Greek),
 and strangely enough the Revised Version retained this.† It

† Wiclif, even Tynedale (flesshe and bloud), Geneva, Rheims, all have *flesh and blood*, but the Great Bible of 1539 had revised Tynedale to *bloude and fleshe*, which was however not allowed to stand.

is impossible to connect *Orsiesius* here with *boh*, as *vg* and many Latins have the order. *Isai Abb* also has the order of *boh vg*.

"*Et principatus*" is against most *Gr* and *Latin* and *boh*, but with *sah* **ⲙⲛⲛⲉϥⲟⲩⲥⲓⲁ** and *D^{gr} E^{gr} f vg*; so also *Isai Abb*, so it is probably *ex vg*.

Gal. v. 13. Vos autem in libertatem vocati estis (— *αδελφοι*) tantum ne libertate in occasionem carnis *abutamini* sed *caritate* (*pro δια της αγαπης*) servite invicem.

Note the addition of *abutamini*. No Greeks supply a verb except *FG*: *δωτε*, following the Latin *detis* of *f g vg* and Fathers, but *cf. boh*.

Matt. vi. 24 } Nemo potest duobus dominis servire; aut
Luke xvi. 13 } enim unum odio habebit et alterum diliget;
aut uni *est obediens* et contemnet alterum. Non potestis Deo servire et mammonae.

Cf. f (Matt.) (*Hier*) *goth* (Matt.) and *boh* (Luke) for *est obediens* against *sah* and Greeks. (See remarks in my edition of the Morgan ms. where I omitted to note *Orsiesius*' testimony.) *Aeth* in both places goes with *Orsiesius*.

1 Tim. vi. 6/10. Verse 8 *victum et vestitum* [for Gk *διατροφας* (*διατροφην* DFGKP *Orig*) και σκεπασματα] is Old Latin, but also *coptic*, and *boh* emphasizes with *a food and a raiment*. *Vg* goes with Gk into the plural.

John. xi. 9, 10. impingit *bis pro* offendit *latt* (Gr. *προσκοπτει*). *Cf. copt*.

John. xiv. 27. Pacem *meam* do vobis, pacem *meam* relinquo vobis.

So *boh* and *sah* (emphatic) and some Latins (against Gk). Continuing "Non sicut mundus dat *pacem* ego do vobis." This *pacem* appears unauthorized.

John xv. 18. — *ⲙⲙⲟⲩ* *Orsiesius* with **Ⲛ*D a b c e ff₂** *boh arm aeth Cypr* 2/4.

[*Contra* **ⲚcABILNX** *vell f g l q vg syr omn goth sah Cyr.*]

Luke vi. 25. + nunc (*post saturati estis*) with **ⲚBLQRX Δ*ΛΞ** *al. min. pauc. f goth boh sah arm aeth*.

[*Contra* **ADEHKMPSUVΠ** *al. mult. a b c e g₂ l q syr pesh vg Iren Bas.*]

(Heb. xiii. 16. Bonorum operum (suppressing *et*) communionis oblivisci nolite; talibus enim victimis placetur Deo.

No Greeks omit *και* ("της δε ευποιας και κοινωνιας μη . . .") nor Latins.

Boh and *sah* both use the coptic equivalent "with."

"But beneficence *with* the sharing forget not." *Orsiesius* remains alone apparently.)

1 John iii. 12/14. Non sicut Cain, qui (*cf. latt* and *copt*) ex maligno erat et occidit fratrem suum. Et quare occidit? (— eum *cum Aug, cf. copt*). Quia opera ejus maligna erant; fratris autem ejus *bona* [without authority; *boh* **ΖΑΝΔΙΚΕΟΝ**, *sah* **ΖΕΝΔΙΚΑΙΟΝ**]. Non admiremur, fratres, si oderit *nos* (*sah Aug Lucif*) mundus; nos scimus quia transivimus de morte ad vitam eo quod diligamus fratres.

ISAIAH ABBOTT.

As to *Isai Abb* at first it appeared to me that there might have been considerable Vulgatizing of the quotations of this witness. But after going through the whole apparatus, I am inclined to think that *most* of the *vg* agreement with *Isai* is basic, because at times we get right away from the Vulgate Latin in most interesting and important places.

Thus: *mutua* for *commoda* in Luke xi. 5/8 is definite in this connection. See *boh* and *sah*.

Note particularly Eph. vi. 11/12 and 1 Cor. xiii. 12 *boh* against *sah*; Matt. vi. 12, 14, Heb. iv. 10, Rom. ii. 29, 2 Cor. iii. 18, 1 Cor. xv. 50. Also:

John xii. 26 with one *boh* ms. D₂ alone.

2 Pet. i. 9 „ „ „ „ K „

1 Cor. xi. 10 „ five „ MSS.

John xiv. 16 „ one „ ms. A and Horner's text.

For details of these and other places consult what follows.

Matt. v. 25, 26, in full. Omits *ταχυ* without authority (only *Ambr* 1/2), but agrees with most Greeks and *boh sah it vg syr goth* adding *σε παραδω* after *κριτης* (et judex tradat te) against **NB** 1 13 *k arm aeth*.

John xiv. 27. Inverting (twice thus he quotes): "pacem meam do vobis, pacem meam relinquo vobis"; he gives

us *meam* twice as *boh sah aeth* and *Orsiesius* and some Latins (against Greek).

(Matt. xxv. 34, 35, 41, 44, 40 [this wrongly indexed as 45] is fairly regular, but the last is free "qui bene facit uni ex his *qui in me credunt* mihi fecit.")

(John xiii. 35. "In hoc (inquit) cognoscent omnes *vos* meos esse discipulos si dilectionem habueritis *inter vos*."

Vos is supplied against *Gk* and *copt*; *inter vos* is not the coptic method here, nor Greek (εν αλληλοις) but *κ* has μετ αλληλων [*Latt plur.* "ad invicem" (none "inter vos") while *fossat*: "ad invicem ad alterutrum"] See second quotation later.

[John xiv. 23. (twice thus) "Qui diligit me *mandata mea* servabit." This plural is not countenanced by *Greek*, *copt*, or *latin*.]

Eph vi. 11, 12, in full thus:

"Induite *vos* (inquit Apostolus) armaturam Dei ut possitis stare adversus insidias diaboli. Quoniam non est nobis colluctatio adversus *carnem et sanguinem* sed adversus principes *et* potestates, adversus mundi rectores tenebrarum saeculi hujus contra spiritualia nequitiae in caelestibus."

This *vos* coming early in the verse is with *vg* some Latins and distinctly *boh* (Greek puts *υμας* after *δυνασθαι* where it is superfluous in Latin).

The order "flesh and blood" is also distinctly *boh* (against *sah*) as pointed out before.

"*Et* potestates" against *Gk* and *boh* is again *vg* with *sah* and *Orsiesius* D^{gr}E^{gr} *f*.

Luke xxiii. 42. "memento (inquiens) mei Domine, cum veneris *in regnum tuum*" (repeated thus again in a second quotation).

Again *in regnum tuum* is *vg* with *c e fff₂ l Orig^{int} quater Hil* and εις την βασιλειαν σου B^{gr}L^{gr} against all remaining Greeks εν τη βασιλεια σου with *a b q Orig⁴, 435, 455 syr arm aeth*; *boh* **ΔΕΝ ΤΕΚΜΕΤΟΥΡΟ**, *sah* **זֶן טַעֲמִינְטֶרו**.

Matt. xiii. 31/32 in full. The order (32) "quod omnium est seminum minimum" is not Latin, Greek, or Coptic order, bringing *minimum* last. *Hil* agrees.

Luke vii. 22, 23, in full.

Order *quae audivistis et vidistis* is unusual (not *sah boh*) witnessed to by *ff₂ gr* 69 and *Basil.*

Omit *surdi audiunt Isai Abb.* So only one *sah* ms. (114), and *syr pesh* (13), no Greeks or Latins.

Matt. xxvi. 39 } are thus combined : "Pater mi, si fieri potest,
Luke xxii. 42 } transeat a me calix iste *in hac hora*."
Mark xiv. 35 }

We know at any rate that this quotation has not been spoiled by assimilation to the Vulgate. In Mark some Old Latins have *hora haec* (*d i q* with Dst *η ώρα αυτή*), *hora illa f, illa hora c ff₂* (*k elides*). So also *sah* **ΤΕΙΟΥΝΟΥ**, but *boh* **†ΟΥΝΟΥ**.

(Phil. iii. 10, 11, is free : "cognoscamus eum et virtutem resurrectionis ipsius et participes sumus passionem ejus, mortique conformemur, ut occurramus ad resurrectionem mortuorum.")

Heb. x. 34 also free : "rapinam bonorum nostrorum (ut Paullus ait) cum gaudio *suscipientes, quandoquidem* meliorem et manentem substantiam *habemus* in caelis."

"Suscipientes," "quandoquidem habemus," taking the place of *προσεδεξασθε*, and *γνωσκοντες εχειν*.

Matt. xxiv. 28 } "ubi corpus est illuc congregabuntur *et*
Luke xvii. 37 } aquilae."

We can draw no inference from this *vg* reading. In Luke some *boh* mss. have the addition.

(Col. iii. 1/3 are turned into 1st person plural.)

Gal. vi. 5 is turned round and made to read :

"onus enim fert quisque suum"

which does not agree with Latin, Copt, or Greek, where *εκαστος* occupies the first place.

2 Cor. v. 10. "Omnes nos *sisti* ante tribunal Christi ut unusquisque recipiat ex operibus quae gessit in corpore suo vel *praemium* vel *supplicium*."

Sisti appears new, and the end for *ειτε αγαθον ειτε κακον* (or *φ αυλον* **NC Orig etc., Tisch. Treg. W-H**) or *sive bonum sive malum* is strange and bold, for one cannot well read "praemium vel supplicium" into

boh : **ΙΤΕ ΠΕΘΗΛΑΝΕϚ ΙΤΕ ΠΕΤΩΟΥ** (*sah* wanting).

Matt. xiii. 47, 48, nearly in full. *Ex omni genere piscium* is *vg* and Latin and *sah* against Gk and *boh* which do not supply *piscium*.

1 Tim. iv. 8. Corporis exercitatio *parum* utilis est. "parum" here for "modicum" seems new. *Isaiah* used it thus once before for *ολιγον*.

Luke x. 18, 19, nearly in full. *Isaiah* uses *dedi* for *do* with *vg* both *coptics* many O.L. and Gk *ⲛⲃⲐⲕⲗⲭ*. Here again it is hard to say if *vg* has been followed. He elides "et super omnem virtutem inimici," but so do some other Fathers when quoting this verse.

Luke xii. 32, 33. So again here "quia complacuit Patri vestro," for *οτι ευδοκησεν ο πατηρ υμων* is *vg*. He writes, however, "*et habebitis sacculos . . .*" for *ποιησατε εαντοις* or *facite vobis* in verse 33, which seems new and free.

Luke xxii. 28/30 is regular. He uses *in mensa mea* (for *επι της τραπεζης μου* of Greek and *super mensam meam* of *latt*). *Boh* is *ⲉⲓ ⲧⲁⲧⲣⲁⲡⲉⲗⲁ* (some *ⲉⲓⲭⲉⲛ* with *sah*); *ⲉⲓ* is to be noted.

Gal. ii. 19, 20, is quite regular.

Gal. v. 24 is *vg*: "Qui Christi Jesu sunt (inquit) carnem crucifixerunt cum *vitiis* et concupiscentiis."

Other Latins say *passionibus* (*παθημασι*) for *vitiis*.

Cypr also uses *vitiis* and *Aug* uses *perturbationibus* 1/2.

Boh with Gk *ⲛⲉⲙ ⲛⲉⲥⲡⲁⲑⲟⲥ*.

2 Tim. ii. 12, is regular.

1 Cor. ii. 9. "neque oculus vidit neque auris audivit *neque* cor hominis cogitatione comprehendit."

This third *neque* is *vg*, *Tert* etc.

Boh is divided, some *ⲟⲩⲗⲉ* some *ⲟⲩⲟⲗ* (*sah Balestri* has *ⲛⲉⲧⲧⲁ* throughout).

The Greeks all have *και επι καρδιαν ανθρωπου ουκ ανεβη*.

Phil. iv. 5/7 is practically regular.

In verse 7 he uses *superat* (*υπερεχουσα*) for *exsuperat* of *vg*.

Boh *ⲉⲧⲑⲟⲥⲓ* (*sah* *ⲉⲧⲭⲟⲥⲉ*).

Matt. vi. 12, 14 (eliding 13 and running 14 immediately after 12) are regular except that *Isaiah* supplies *peccata vestra* at end of verse 14. Thus *boh* distinctly (all mss.), but *sah* only partially (three out of five), with *vg* and some Old Latin.

John. i. 12, 13, in full, are quite regular.

Luke i. 35. "*Quia spiritus sanctus superveniet in te et virtus altissimi obumbrabit tibi.*"

This introductory *quia* corresponds to the *ⲭⲉ* of *boh* and *sah*.

2 Cor. xiii. 5 is shortened: "Probate vosmet ipsos utrum Christus in vobis sit ne forte reprobi sitis" for: "*εαυτους πειραζετε ει εστε εν τη πιστει εαυτους δοκιμαζετε. η ουκ επιγνωσκετε εαυτους οτι Ιησους Χριστος εν υμιν εστιν; ει μη τι αδοκιμοι εστε.*"

Later *Isaiah* gives this verse regular from *η ουκ επιγνωσκετε* onwards.

Eph. iii. 16/18. *Isaiah* has *habitare Christum in interiori homine per fidem in cordibus vestris*, running part of 16 and 17 together, as *boh*. He continues: *radicati et fundati in caritate* against the usual Gk (and Latin) order "*εν αγαπη ερριζωμενοι και τεθεμελιωμενοι.*"

It is noteworthy that *boh* places *εν αγαπη* between the two verbs, thus: "being rooted *in love* being firmly founded," while *sah* brings *εν αγαπη* last with *Isaiah* against all Greeks and Latins.

2 Cor. iv. 7 is regular, followed (rough quotations from Col. iii. 15 and Rom. viii. 10 intervening) by 2 Cor. iv. 6 more freely: "*Quoniam e tenebris lux effulsit in cordibus vestris cognitionis Dei.*"

Luke xii. 35 has *in manibus vestris* after *ardentes*, and continues "*et eritis sicut servi expectantes dominum suum donec revertatur a nuptis.*"

This *servi* for *hominibus* is not Greek or Latin nor *copt*, but is found in *Orsiesius*, "*similes servorum.*"

(Eph. vi. 17 and 2 Cor. vii. 1 are combined.)

Rom. vi. 16 is regular. This is followed by

2 Cor. xiii. 5 regular, and not shortened as above.

Jas. i. 26 is regular, eliding *εν υμιν*, but omitting *αλλ απατων καρδιαν αυτου*.

1 Cor. ix. 24 follows, regular, *το βραβειον* being transliterated to *bravium* as *vg* other Latins and *Iren*^{int}. *Cypr* has *palnam*. *Hier contra Pelag*: *coronam*.

Boh *ⲡⲓⲃⲁⲓ* (*palnam*), *ⲥⲁⲕ ⲡⲉⲕⲗⲟⲩⲓ* (*coronam*), neither transliterating here.

[Note.—It would almost seem as if *Isaiah* had a concordance

in his hands. He follows quotation after quotation with verses beginning "*An nescitis*" (οὐκ οἶδατε). Of course the monks of the Thebaid were supposed to know the N.T. by heart (see Butler, *Lausiac History*, notes), and so apparently did those of Nitria, Sceti, and Cellia.]

1 Cor. ix. 25 follows, thus: "Qui enim (inquit) in agone contendit ab omnibus abstinet." This is the regular Latin form (for Gk: *πας δε ο αγωνιζομενος παντα εγκρατευεται*) but *qui* is substituted for *omnis*.

2 John ii. 15/17 in full is quite regular except that it follows the Latin "concupiscentia carnis *est* et concupiscentia oculorum," supplying "*est*" absent in *Gk* and *copt*.

2 John iii. 7, 8, follows, regular, but eliding *καθως εκεινος δικαιος εστιν*, and closing "Ab initio enim diabolus peccat" for "*οτι απ αρχης ο διαβ. αμαρτανει*" *Gk* and *copt* and other *latins*.

Jas. iv. 4. "Amicitia enim mundi inimicitia est in Deum." The *vg* is: *inimica est Dei* as *Gk* *εχθρα του Θεου εστιν*. *Σ* = *εχθρα εστιν τω Θεω* as *Tisch.* *Boh* ΟΥΜΕΤΧΑΧΙ ΤΕ ΠΤΕ Φ†.

1 Peter ii. 11. "Hortor (inquit) vos fratres tamquam advenas et peregrinos ut abstineatis a carnalibus desideriis quae militant adversus animam."

αγαπητοι init. is superseded (without authority) by *vos fratres* following *hortor*.

"Ut abstineatis" is against *vg*, and *Gk* *απεχεσθαι*, but probably due to the translator of *Isaiah*.

John xiv. 30 is paraphrased: "Venit (inquiens) princeps hujus mundi et in me nihil *eorum quae ipsius sunt* invenit." The usual Latin is "et in me non habet quidquam" (*Gk* *και εν εμοι ουκ εχει ουδεν*). *d* says however: "et in me non habet nihil invenire" and *a* "et in me nihil habet invenire." Cf. Greek D and KΠ etc.

See the only Greek witness to agree with *Isaiah*, viz. *Ep̄ ph*⁶⁸⁰ *ουδεν των αυτου ευρισκει*, to which *Tisch.* directs attention in connection with *Isaiah*.

1 John v. 19. "Mundus in maligno positus est" omits *ολος* without authority.

Luke vi. 27/30 is practically regular, except that *Isaiah* adds (without coptic support in Luke) Matt. v. 42 "*et volenti*

mutuare a te ne avertare" between "omni petenti te tribue" and "et ab eo qui aufert quae tua sunt ne repetas." (Cf. *Iustin*^{apol.})

John xv. 5, 4, is practically regular.

John xiv. 18. *Isaiah* adds *sed* before "et veniam vos." Not Gk Lat or copt, but *syr* S adds this.

John xii. 24 is regular.

John xii. 26 elides *εμοι ακολουθειτω*. So only *boh* D₂*.

Matt. xix. 27/29 in full are regular except for omission of *duodecim* in connection with *sedes* in verse 28. Not so *copt* or others.

Matt. viii. 21 } is most irregular: "(Ideo venienti ad se
Luke ix. 59 } dicentique) sequar te Domine sed permitte
ut prius *disponam ea quae in domo mea sunt*."

This comes from *Origen* ^{3, 633} οὐ μιμησάμενοι τὸν εἰπόντα· ἀλλὰ πρῶτον ἐπιτρέψον μοι εἰς τ. οἶκ. μου ἀπελθεῖν καὶ ἀποταξάσθαι τοῖς εἰς τ. οἶκ. μου . . .

It is interesting as regards the range of *Isaiah's* reading.

Luke ix. 62. "aptus est *ad regnum caelorum*" (*vide supra*).

Luke xiv. 26 is regular. It closes *meus esse discipulus* with *vg*.

Matt. xxii. 11, 13, is rather free.

2 Tim. ii. 4, 5, are rather free "Nemo militans vitae negotiis implicatur ut ei placeat *a quo miles electus est*. Neque pugil quisquam coronatur nisi legitime certaverit."

Followed by :

2 Tim ii. 6 regular.

1 Cor. vii. 32, 33. "Qui sine uxore est (inquit) sollicitus est quae Domini sunt quomodo placeat Deo ; qui autem cum uxore est quae sunt mundi quomodo placeat uxori *et divisus est*." (Cf. *Evagrius* and *boh*.)

1 Cor. xv. 50 is quite free : "qui turpiter flagitioseque vivunt (ut ait apostolus) regnum Dei possidere non possunt."

Gal. v. 22, 23. Thus : "Fructus (inquiens) spiritus est caritas, gaudium, pax, patientia, longanimitas, bonitas, benignitas, mansuetudo, fides, modestia, continentia, castitas. Adversus hujusmodi non est lex."

There is some amplification here. *Isaiah* is the first of the Egyptians examined to tamper with the accurate repetition of St. Paul's language here, unless his translator be responsible.

Matt. xxv. 11 is a little loose.

John xv. 5, 6, is rather in accord with the previous quotation, but fuller.

John xvii. 9 is regular.

John xvii. 15, 16, is free.

John xvii. 20, 21, opens regular, and closes free: "sicut et nos unum sumus," against *καθως συ πατερ εν εμοι καγω εν σοι*.

John xvii. 24 regular.

1 John iii. 2 regular.

1 John ii. 3 free.

1 John iii. 13, 14, pretty regular except for the use of *carissimi* here for *αδελφοι μου*, just as above (1 Pet. ii. 11) *Isaiah* inversely used *vos fratres* for *αγαπητοι*.

1 John iii. 10 regular.

1 John ii. 29. *ex Deo* for *εξ αυτου* is free.

1 John iii. 8 regular.

1 John iii. 9 quite regular.

2 Pet. i. 5/9. This long quotation is quite regular until the end, where we omit *του καθαρισμου* with *K^{b^{oh}} alone*.

Luke iii. 8/9, omitting *και μη αρξησθε* to end of verse 8, is regular.

Matt. xii. 33 regular.

Matt. vii. 16, 21, regular.

Jas. ii, 20, 19, 26, are regular.

Eph. v. 3/5 in full, quite regular.

Eph. v. 6/11 is regular. Note ver. 9 "*Fructus enim lucis*" (against *textus receptus του πνευματος*) with most authorities, including *copt*.

Eph. iv. 31 regular.

1 Cor. xi. 1 regular.

Gal. iii. 27 regular.

Matt. vii. 7. Thus: "*Petite et accipietis (Gr omnes δοθησεται υμιν) quaerite et invenietis pulsate et aperietur vobis.*" This *accipietis* is with *Aug* against *dabitur vobis* of the rest, and against *Gr* and *copt*.

Luke xi. 5/8 is condensed: "(Qui media nocte ad amicum suum accessit) *Mutua* (inquit) mihi tres panes quoniam amicus ad me venit de via. Cum igitur pulsare pergeret quod petebat impetravit."

This *mutua*, however, is quite remarkable (other *Latt* "com-

moda") for it agrees with both coptics (*boh* επουγυαπ, *sah* επευγυαπ) rather than with *Gr* χρησον or *lat.* commodā.

Luke xv. 7 supplies *Amen* at the beginning; and elides οὕτω, the latter apparently with *boh*.

Luke xviii. 22 } *Isaiah* supplies *et tolle crucem suam* not present
Matt. xix. 21 } in Greek.
Mark x. 21 }

In Matt. *syr cu* adds it (with *Athan*).

In Mark many Greeks add with some *boh* and the two *sah* MSS. which are extant here.

I Cor. xiii. 1, 3/5, regular. The translator uses *non indecore se gerit* for ουκ ασχημονει. We omit η αγαπη before ου ζηλοι and before ου περπερευεται.

Acts xxi. 13 elides εις Ιερουσαλημ ετοιμως εχω with nine greek cursives *Bas Thdt Aug*.

John xiv. 2. "Multae (enim) sunt (inquit) mansiones apud Patrem meum." See remarks elsewhere on this (p. 143), against Greek order.

I Cor. xv. 41 is condensed "alia sit solis gloria, alia lunae (— και αλλη δοξα αστερων) et stella a stella differat in claritate."

Col. ii. 11, 12, omits των αμαρτιων with half the Greeks, *it vg boh etc*.

Adds *sed* before "in circumcisione Christi" with *vg Cypr Hil* without *Gk* or *coptic* authority.

Eph. iv. 22/24. Regular, but for *spiritum mentis* against Latin *spiritu* and Greek τω πνευματι του νοος, and *boh* **ϠΕΝ ΠΙΠΝΑ ΝΤΕ ΠΕΤΕΝΖΗΤ**, also *sah*.

And *fin.*: in justitia et sanctitate *et veritate* (for εν δικ. και οσιοτητι της αληθειας). Some O.L. read thus and *Cypr* [not *vg* nor *boh* nor *sah*].

I Pet. ii. 24. "ut moriamini quidem peccato vivatis autem justitiae."

The *vg* says *mortui*, but other Latins *separati* (*Gr. omn. απογενομενοι*). *Boh* agrees with *Isaiah* using the usual word for *dead*.

John. xix. 28/30 are condensed, which leads him to say "(quo degustato dixit) Consummata sunt omnia," supplying *omnia* erroneously in verse 30 from verse 28.

Heb. iv. 10. He elides και before κατεπαυσεν, having "ab

omnibus operibus suis quievit." Not so Latins or Greeks. So does *boh*, writing "For he who came into his rest, himself also rested from his works."

Eph. ii. 14, 16, is loose, and the translator uses *inimicitias* for *την εχθραν*, as *vg* and some Latins.

Rom. xi. 25. Thus freely: "Caecitas enim (inquit apostolus) contigit ex parte populo Israel donec *omnes ingrediantur nationes*" (for οὗ το πληρωμα των εθνων εισελθῃ and *donec plenitudo Gentium intraret*).

Gal. vi. 16 is free, eliding *και ελεος* without authority.

Rom. ii. 28, 29. Thus: "Nam (ut idem ait apostolus) non qui in manifesto Judaeus est in carne, ille Judaeus est, neque circumcisio quae cernitur illa est circumcisio; sed qui in occulto Judaeus est et circumcisio cordis in spiritu non *in littera*."

It will be seen that two clauses are boiled together, bringing *in carne* too early without authority.

As regards *in littera* at the close (not Greek = *γραμματι* only, nor Latin = *littera* only) note *boh* distinctly *ἄν οὐκ ἔστι ἀν.*

2 Cor. v. 1 seems a little corrupt, thus: "Et si terrena nostra habitatio hujus tabernaculi dissolvatur scimus nos (bringing *οιδαμεν* *init.* very late) habitationem habere (for *εχομεν*) domum non manufactam, in caelis (– *αιωνιον*)."

This treatment and omission of *αιωνιον* are not authorized.

Tit. i. 2. "Deus qui non mentitur" (*Gr* ὁ ἀψευδης Θεος) *Vg* "qui non mentitur Deus" against more elegant "non mendax Deus" *etc.* of others. *Boh* follows the Greek.

Rom. vi. 9. Thus: "Christus enim mortuus est et resurrexit et amplius non moritur; mors illi ultra non dominabitur."

The *mortuus est* is superfluous as regards Rom. vi. 9, being brought in from the seventh verse "ο γαρ αποθανων."

Luke x. 4, 5, is loose.

1 Cor. xiii. 8, 7, is rough: "Caritas vero numquam excidit sed omnia sperat et credit et sustinet." It is only noteworthy because the order *sperat, credit* (against *Gr* παντα πιστευει παντα ελπιζει) has the support of another Egyptian, viz. *Mark the monk*. Thus we connect the very language of the monks of the day; for committing so much to memory, they spoke in Scriptural sentences, and when a

well-known verse was habitually repeated in wrong order it became stereotyped or linguistyped.

Matt. xi. 29, 30, now in full, only lightly referred to before, is regular, eliding the final *est* with *vg.* (*Boh* elides *est* in both places, while the Greek final *εστιν* has to do service for both clauses.)

Luke xvii. 10. Thus : “Cum feceritis omnia quae praecipio vobis (for *παντα τα διαταχθεντα υμιν* and *quae praecepta sunt vobis*) dicite servi inutiles sumus : etenim quod debemus facere fecimus.”

Copt (with *8^cAB etc.*) is : “all things which they commanded.”

D^{gr} *d* are the only ones (with *Ambrst* + *vobis*) who say *οσα λεγω*, but *l* agrees with *Isaiah* saying *quae mando vobis*.

1 Cor. xi. 3. Briefly referring “nam (ut ait apostolus) caput mulieris est vir” he passes to :

1 Cor. xi. 7/12 in full, thus : ⁽⁷⁾ “Vir (inquit) non debet velare caput : imago enim et gloria Dei est : mulier autem est viri gloria. ⁽⁸⁾ Non enim est vir ex muliere sed mulier ex viro. ⁽⁹⁾ Etenim non est creatus vir propter mulierem sed mulier propter virum. ⁽¹⁰⁾ Propterea mulier debet velare caput et propter angelos. ⁽¹¹⁾ Verumtamen neque mulier sine viro neque vir sine muliere in Domino. ⁽¹²⁾ Sicut enim mulier ex viro sic et vir ex muliere omnia autem ex Deo.”

The most important thing here is in verse 10, where the Greek runs : *δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους*, and the *sah* : *ετβε παϊ ωψε ετε ςριμε εκω πογεζουγια εχνη τεσαπε | ετβε αφαττελος*, but *boh* (five MSS.):

εθβε φαι ςεμπωα πτε †ςριμι χα ογερωων εχεν τεσαφε εθβε πιαττελος

agreeing with *Isaiah* except for the “*et*” before “propter angelos” (which *Bede* has from the commentaries on this passage). I think this is very important, for *εξουσιαν* is witnessed to by most with *Tert*†; *Iren*, however (*gr lat*), uses *καλυμμα*, *velamen*, as *Hier* (*Ezech.*) *Bede Aug harl***, while *Origen* of course conflates *velamen*

† *Tert* (*Marc* and also *De vel. virg.*).

et potestatem [see *Tisch. ad loc.* who does not quote the *coptic* here]. *Vg* and Latins have *potestatem*. While *boh* five mss. have **ΟΥΕΡΨΩΝ**, the others have **ΟΥΕΡΨΙΨΙ**. I do not go into other minutiae in this passage which the translator of *Isaiah* may have dealt with liberally. But he could not obscure the issue in verse 10. In verse 7 we may note *imago enim et gloria Dei est*.

Boh: **ΧΕ ΟΥΖΙΚΩΝ ΠΕΛ ΟΥΩΟΥ ΠΤΕ Φ† ΠΕ**

while *Gk* is **εικων και δοξα Θεου υπαρχων**

and *sah* **ΕΤΖΕΙΚΩΝ ΠΕ ΔΥΩ ΠΕΟΟΥ ΜΠΠΟΥΤΕ**.

After 2 Cor. vi. 16 comes a free reference to Matt. xviii. 19 and elsewhere:

“Si duo vestrum consenserint quaecumque in nomine meo petierint impetrabunt”

and another to John xv. 4 and elsewhere:

“manete (inquit) in me et ego in vobis”

and yet another to Rom. vi. 4, 6, and elsewhere:

“Illi enim consepulti sumus in mortem (ut inquit apostolus) ut destruat corpus peccati (hoc est) ut peccato amplius non serviamus.”

Follows Rom. viii. 10 thus: “(Quamobrem) si in te Christus habitat [*pro ei δε Χριστος εν υμιν*] peccatum mortuum est [*pro το μεν σωμα νεκρον δι’ αμαρτιαν*] spiritus autem per justitiam vivit [*pro το δε πνευμα ζωη δια δικαιοσυνην*]; *boh* **ΠΙΠΠΑ ΔΕ ΟΥΩΝΘ ΠΕ (ΠΕ ΠΩΝΘ sah) ΕΘΒΕ †ΜΕΘΜΗ (ΕΤΒΕ ΤΔΙΚΑΙΟΥΣΥΝΗ sah)**].

This therefore is only a little loose, while the last clause agrees in principle with *vg* (*Clem*) [not *am fu harl**] and *fg* with Greek FG ζη and *arm* (ζων *lect.* 14).

Rom. vii. 2/3. Thus: “Quae enim (ut ait apostolus) sub viro est mulier, ei dum vivit alligata est lege. Quod si vir mortuus fuerit liberabitur a lege viri. ⁽³⁾ Itaque si vivente viro cum alio fuerit adultera declarabitur: at mortuo viro liberabitur a lege ut non sit adultera si fuerit cum alio viro.”

There is nothing particular to comment upon here. The *si fuerit* at the end while agreeing with *copt* (Gr *γενομενην* simply) is also a Latin and Vulgate reading.

1 Cor. vi. 16, 17. Thus: “Qui adhaeret meretrici (inquit apostolus) unum cum illa corpus efficitur. Et qui adhaeret Domino unus cum illo spiritus est.”

Efficitur is *vg* (and *Aug*), but *unum cum illa* and *unus cum illo* is not. (*Sah* is wanting and *boh* hardly lends itself to this, $\overline{\text{OY}\overline{\text{C}\omega\overline{\text{M}\alpha}}\overline{\text{N}\overline{\text{OY}\omega\overline{\text{T}}\text{P}\epsilon}}\dots\overline{\text{OY}\overline{\text{P}\overline{\text{N}\alpha}}\overline{\text{N}\overline{\text{OY}\omega\overline{\text{T}}\text{P}\epsilon}}}$.) *Syr* however is thus arranged.

Matt. xviii. 3 and 1 Pet. ii. 2 are regular (as 1 Pet. ii. 1/2 later in full).

(Eph. iv. 14, 15, in full, agrees with *vg* including *in illo per omnia* (*Gr* εἰς αὐτὸν τὰ πάντα) while *boh* is "in all things into him," but *sah*: $\overline{\text{E}\overline{\text{Z}\overline{\text{OY}\overline{\text{N}}}\overline{\text{E}\overline{\text{P}\overline{\text{O}\overline{\text{Q}}}\overline{\text{A}\overline{\text{P}\overline{\text{T}\overline{\text{H}\overline{\text{R}}}\overline{\text{Q}}}\overline{\text{I}}}}}}}$.)

1 Cor. iii. 1/2/3 is regular.

Gal. iv. 1/3 is to all intents regular, and 2 Tim. ii. 22, as also 1 Cor. xiv. 20, and Heb. vi. 13, 14, although the latter closes briefly "*Nisi benedicens benedicam.*"

Luke xxiv. 41. "Habetis (inquiens) aliquid quod manducetur." He elides $\overline{\text{E}\overline{\text{N}\overline{\text{Θ}\overline{\alpha\overline{\text{Δ}}\overline{\text{E}}}}}}$. Both coptics supply $\overline{\text{E}\overline{\text{P}\overline{\alpha\overline{\text{I}\overline{\text{M}\overline{\alpha}}}}}}$. Observe $\text{N}^{\text{greek}*}\overline{\omega\overline{\alpha\overline{\text{Δ}}\overline{\text{E}}}}$.

In Heb. ii. 14, 15, the order *carni et sanguini* is maintained with one *boh* ms. (O) [*sah Balestri* missing] and only Greek KL *min* with *aeth vg f demid tol syr^{sch}* but a good many Fathers. We cannot tell what *Isaiah* wrote, as the translator may have used the *vg* order. [$\overline{\text{C}\overline{\text{N}\overline{\text{O}\overline{\text{Q}}}\overline{\text{I}}}\overline{\text{C}\overline{\alpha\overline{\text{P}\overline{\text{Z}}}}}}$ *sah* teste Horner.]

Eph. iv. 13 elides $\overline{\text{K}\overline{\alpha\overline{\text{I}}}\overline{\text{T}\overline{\eta\overline{\varsigma}}}\overline{\text{E}\overline{\text{P}\overline{\text{I}\overline{\gamma}\overline{\text{N}\overline{\omega}}}\overline{\text{S}\overline{\text{E}\overline{\omega}}}\overline{\text{S}}\overline{\text{E}\overline{\omega}}\overline{\text{S}}}}$ without authority. This quotation occurs very often among the Egyptian monks, given in part, rarely in full.

Eph. iv. 16 (latter part of the verse) regular.

1 John ii. 14 is irregular. He says "*Haec* scribo (inquiens) vobis *filioli* (for $\overline{\text{P}\overline{\alpha\overline{\text{T}\overline{\epsilon\overline{\rho}\overline{\epsilon\overline{\varsigma}}}}}}$) quia cognovistis eum qui est ab initio. Scripsi vobis adolescentes quia vicistis malum." By using two clauses out of three he confuses the first two. *Malum* at the end for $\overline{\text{T}\overline{\text{OY}}}\overline{\text{P}\overline{\text{OY}\overline{\text{H}\overline{\text{R}\overline{\text{OY}}}\overline{\text{I}}}}}$ is very loose. Even the *vg* has *malignum*. Probably the translator is responsible for this. *Boh* is distinct $\overline{\text{E}\overline{\text{P}\overline{\text{I}\overline{\text{P}\overline{\text{OY}\overline{\text{H}\overline{\text{R}\overline{\text{OY}}}\overline{\text{I}}}}}}}}$, *sah* $\overline{\text{E}\overline{\text{P}\overline{\text{I}\overline{\text{P}\overline{\text{OY}\overline{\text{H}\overline{\text{R}\overline{\text{OY}}}\overline{\text{I}}}}}}}}$.

1 Thess. v. 5, 7, 2, 3, he welds into one. "Non sumus (inquiens) noctis nec tenebrarum. (Eos vero qui desidiae dediti se ipsos negligunt coarguit) qui dormiunt [*pro* οἱ γὰρ καθευδόντες] (inquiens) nocte dormiunt et qui ebrii sunt [*pro* καὶ οἱ μεθυσκομενοὶ] nocte sunt ebrii. (Et rursum) Dies Domini tamquam fur veniet [- $\overline{\text{E}\overline{\text{N}}}\overline{\text{N}\overline{\text{Y}\overline{\text{K}\overline{\text{T}\overline{\text{I}}}}}}$

ουτως] et non effugient [— οταν γαρ *ad εν γαστρι*
εχουση].” Continuing :

1 Thess. v. 8. “*Induentes*” *etc.* regular.

John. xiii. 35 is repeated without *παντες*, and thus : “In hoc enim (inquit) cognoscent vos meos esse discipulos si *dilexeritis* [*αγαπην εχητε*] inter vos.” (See *ante*.)

Cf. boh *εγωπ αρετην* *ωδανμερε*

and *sah* *ετετῃωδανμερε*

and *gr* 69–124 *Eust* 222 *αγαπατε*.

After a long series of O.T. quotations we run into :

Gal. v. 9. “Modicum (inquit) fermentum totam massam *corrumpit*” [for *Μικρα ζυμη ολον το φυραμα ζυμοι*]. This is the reading of *vg* and the Latins with *Lucifer* ; not *boh*, nor *Hier* = “fermentat” and *Sedul*, who says “non ut male in Latinis codicibus *corrumpit*.” *Epiph* wavers : “ζυμοι” *εποιησε* “δολοι” as *D* Const* with *δολοι*, and *Basil* wavers with *ζυμοι* several times, *δολωση* once.

Matt. vi. 14, 15. In verse 14 *fin*. “peccata vestra” is supplied [*vide supra*], but verse 15 is shortened : “Quod si non dimiseritis nec Pater vester dimittet vobis.”

Gal. vi. 1 regular.

James v. 19, 20, in full, supplies *mei* after *Fratres* at the opening with the *Latins*, *Greek* *ΝΑΒΚΡ* [against *L min*. *Did Oec text. recept.*] and *copt*.

Matt. xviii. 32/35. Thus : “Serve nequam, omne debitum (— *εκεωην*) dimisi tibi quoniam rogasti me ; nonne oportuit et te misereri conservi tui (— *ως και εγω σε ελεησα*). Et iratus (— *ο κυριος αυτου*) tradidit eum tortoribus donec redderet omne debitum (— *αυτω*). Sic faciet Pater meus caelestis (— *υμω*) nisi dimiseritis unusquisque fratri suo e cordibus vestris (— *τα παραπτωματα αυτων*).”

Above is partially with *copt* as may be seen.

Matt. vii. 14, 13, more fully this time : ⁽¹⁴⁾ “Angusta enim est porta et arcta est via quae ducit ad vitam et pauci inveniunt eam. ⁽¹³⁾ Lata autem et spatiosa est via quae ducit ad perditionem et multi sunt qui ingredientur per illam.”

The order is reversed. This is natural from mental treatment,

for verse 13 opens: εἰσελθῆτε δια τῆς στενῆς πυλῆς, continuing with the *broad* way, instead of the narrow way.

Matt. vii. 15, 16, follow, regular.

Rom. viii. 35, 38, 39, follow. In 35 the order is wrong. He writes "Quis (inquit apostolus) nos separabit a caritate Christi? Tribulatio an angustia an fames (— η διωγμος) an periculum an nuditas (*pro* η γυμνοτης η κινδυνος) an gladius."

This is free and not the order of *boh* or *sah* ; nor do they omit *persecutio*, but the Vulgate does and also *Tertullian* and *Epiphan* [not *Cypr* nor *Lucifer* nor *Hier* (*Eph.*) nor *Fulg* (but out of order)].

Isaiah continues verse 38 in close connection without break:

“Certus sum enim quod neque mors neque vita neque angeli
neque principatus (– ουτε δυναμεις) neque praesentia
neque futura (– ουτε ψωμα ουτε βαθος) neque ulla alia
creatura poterit nos separare a caritate Christi [*pro του
Θεου της εν Χριστω Ιησου τω Κυριω (vel του Κυριου) ημων*].

As regards omission of *οὐτε δυνάμεις* its position is doubtful, most Greeks transferring later. *Boh* mss. L and O write *οὐτε ἐξουσία* after *ἀρχή* but the rest add *οὐτε χροῖ* at end of verse. (*Sah* Balestri is mutilated, but Horner can complete, reading with majority of *boh*.) Greek 116 omits outright with *Isaiah*.

In ver. 39 the omission of *ουτε ψωμα ουτε βαθος* is gratuitous. *Hier* 1/3 does it (*Eph.*) but apparently no one else dared to use freedom here.

John iii. 14 is regular.

1 Cor. x. 9 is loose: "Et ne tentemus (inquit) eum [*pro μηδε εκπειραζωμεν τον Χριστον (vel Κυριον)*] sicut illi [*pro καθως (και) τινες αυτων*] tentaverunt et a serpentibus sunt interfecti."

Matt. xxii. 35/40. "Accessit (inquit) ad eum unus e legis-
peritis tentans eum et dicens [— και λεγων *¶* *eff*_{1,2} *l*
q vg sah copt syr^{sch} *aeth Orig*^{int}] ⁽³⁶⁾ Magister quod est *mag-*
num et primum (*pro μεγαλη*) mandatum in lege. ⁽³⁷⁾ Cui
respondit Jesus (*pro o δε Ιησους ειπεν αυτω*) Diliges
Dominum Deum tuum ex toto corde tuo (— και) ex tota
anima tua (— και εν ολη τη διανοια σου) [*om. ver. 38 ;*
om. αγαπησεις] ⁽³⁹⁾ et proximum tuum sicut te ipsum.

⁽⁴⁰⁾In his duobus praeceptis universa lex pendet et prophetae" [*pro* ολος ο νομος και οι προφηται κρεμανται, *sed* κρεματα και οι προφηται *Lach. Treg. Tisch. W-H. Rev. cum graec.* **NBDLZ** 33 *it vg syr aeth Bas Orig Tert, contra (sah) boh et Gr rell.*].

Thus *Isaiah* opposes *copt* pretty well all through, except in verse 38, where *boh* gives "great and first" as we do in verse 36. But *copt* has verse 38.

But it is all very free as is seen from "*Cui respondit Jesus.*"

1 Cor. xv. 49. "Sicut portavimus imaginem terreni (inquit apostolus) portemus et imaginem caelestis."

Portemus is the reading of practically all *Latins*, *copt* and most *Greeks*. (*B^{sr}* here goes with *text. recept. φορεσομεν.*)

Isaiah repeats this with *portemus* again on the next page.

2 Cor. iii. 18 in full: "Nos omnes revelata facie gloriam Dei (*pro Κυριου*) veluti speculo referentes IN eandem imaginem (*cum copt pro την αυτην εικονα*) transformamur de claritate in claritatem tamquam a Domini spiritu."

While the *Dei* (unauthorized) appears to be a slip, *Isaiah* agrees against Greek with *boh* (*sah* Balestri not extant) in writing "IN eandem imaginem," **ΘΕΝ ΤΑΙΖΙΚΩΝ (ΤΑΙΖΙΚΩΝ)** as *Macarius* (*vide supra*) and *Tich. Aug. Jerome* others and the *vg*.

1 Cor. xiii. 12. *Isaiah* supplies a verb, writing: "Nunc autem videmus per speculum in aenigmate tunc *videbimus ipsum* facie ad faciem."

This is most distinctly *bohairic* (all MSS.) against *sah* and against all *Latins* and all *Greeks* (τοτε δε προσωπον προς προσωπον).

John xv. 14/15. "(nosque sibi) *fratres et amicos* (adscribens)" is a little loose if it refers to John xv. 14/15 where φιλοι is used, but *Isaiah* had in mind no doubt John xx. 17 "*πορευου δε προς τους αδελφους μου και ειπε αυτοις . . .*" for he follows with:

John xx. 17. "Ascendo (inquit) ad Patrem meum et Patrem vestrum Deum meum et Deum vestrum."

John xvii. 24, 23, is free and inverted:

"Volo pater ut ubi ego sum et ipsi illic sint mecum. Quoniam dilexisti eos sicut tu dilexisti me."

Boh is confused here, see Horner's note. Three *boh* MSS. omit the "loving" clause altogether in verse 23. (See *post.*)

John xv. 19 he inverts also: "Elegi (inquit) eos de mundo propterea odit eos mundus quoniam ab eo non sunt."

Eph. v. 31, 32, is interesting because unlike the rest he runs on into verse 32:

"Propter hoc (inquit apostolus) relinquet homo patrem (— *αυτου*) et matrem et adhaerebit uxori suae (*non προς την γυναικα αυτου sed τη γυναικι αυτου cum* **Σ*AD*FG** *boh et sah* **ΕΤΕΡΩΣΙΩΙ** *Mcion Meth*) et erunt duo in carne una: sacramentum hoc magnum est: Ego autem dico *in Christo et in Ecclesia*" (*pro eis Χριστον και εις την εκκλησιαν*).

The latter is with *vg f g*, but *boh* is **ΕΠΙΧΕ ΠΕΝΝ ΤΕΚΚΛΗCΙΑ** as also *sah*.

Thus here we go against *copt* if we can rely on the translator of *Isaiah*.

Eph. iii. 6. Thus: "(Idem apostolus) gentes (dixit esse) coheredes et concorporales et comparticipes promissionis (— ejus *vg*) in Christo *Jesu* per Evangelium."

BOTH *boh* and *sah* have *Jesus* with Greek **ΣΑΒCΡ**.

Matt. x. 20 regular.

1 Cor. ii. 10, 16, regular. He merely passes from 10 to 16: "nos enim (inquit) mentem Christi habemus."

Rom. xii. 5. "Unum corpus sumus omnes in Christo: singuli autem alter alterius membra."

This *alter alterius* is Latin (Gk is ο δε καθεις αλληλων), but corresponds also to the coptic method **ΠΙΟΥΑΙ ΠΙΟΥΑΙ** as elsewhere.

Eph. v. 30. "Quoniam (inquit) membra sumus corporis ejus ex *carnibus* (*pro της σαρκος*) ejus et ex ossibus ejus."

This has no support except *Iren* (commenting). The others all in the singular. But both *boh* and *sah* deviate seriously here, for, with Gk **Σ*AB** 17 67** *aeth Method Euthal* they omit *εκ της σαρκος αυτου και εκ των οσσεων αυτου* altogether.

John xiv. 15/17. This is condensed thus: "Si me diligitis (inquit Dominus) mandata mea servate. Et ego rogabo Patrem et mittet (*pro δωσει*) vobis paracletum (— *αλλον, et — ινα μενη μεθ' υμων εις τον αιωνα*) spiritum veritatis."

It is quite noteworthy that A^{boh} (and Horner's text) also omit *αλλον* in verse 16, but no Greeks and no Latins. The only other support is one syriac ms.

Here I think we see the translator at work without being able to injure the text. For he writes *mittet* for *δωσει* against Greek and both coptics. Now some Latins (but not *vg*) have *mittet* instead of *dabit* (as *Tertull*). But the omission of *alium* is probably basic, although only supported by one *boh* ms.

2 Cor. xiii. 5. "Nonne (inquit) cognoscitis quod Christus Jesus *habitat in vobis*? Nisi forte reprobi estis."

Greek is "*εν υμιν εστιν*" (some omit *εστιν*).

We have already seen from *Mark the monk's* Greek testimony twice over : { *οικει εν υμιν* (Galland.^{8, 22}),
 { *οικει εν ημιν* (Galland.^{8, 41}),
that coptic lends itself to this (against Latin).

The next references are only general, embracing Matt. xv. 1-12, xiii. 47, 25-30, John xv. 6, Matt. xxv. 33, xiii. 3-8, xxv. 21, 23, xxii. 11-13.

The last is followed by a quotation :

Matt. xxii. 14. "*Quoniam* multi sunt vocati pauci vero electi."

This *quoniam* appears almost superfluous here in the context, but as it replaces *γαρ* of *gk* and *copt* it may be regarded as intentional. Curiously enough neither coptic version has any introductory *ⲭε* here which might have given rise to it.

After Old Testament quotations, the next is :

1 Cor. xv. 50. "Caro enim et sanguis (ut ait apostolus) regnum Dei possidere non possunt" is regular with Greek. (Repeated shortly after as "caro et sanguis regnum Dei non *possidebunt* = *boh* and *gk* FG 42 *f g Tert Macar*).

1 Cor. iii. 3. Omit *και διχοστασιαι* with *copt* and *gk* *ⲚABCP* a few cursives *vg arm aeth* and *Clem Orig*.

The next reference is given as of 1 Pet. ii. 11 "Seque nobis exemplum (proposuisse) ut sequamur vestigia ejus," but it is perhaps a reference to 2 Thess. iii. 7/9 ; it certainly has nothing to do with 1 Pet. ii. 11.

Phil. ii. 7 partially only : "Formam (enim) servi accipiens (vehementer atque incredibili modo) humiliavit semet ipsum" is quite regular.

2 Cor. v. 15 is quite free.

Acts xiv. 22. This reference is somewhat amplified, reading :

“per multas afflictiones *et aerumnas ingrediamur* in regnum caelorum.”

Gk is: *οτι δια πολλων θλιψεων δει ημας εισελθειν εις την βασιλειαν του Θεου.*

Copt and *Latt* follow the Greek closely.

Matt. xxv. 21 (or 23) is regular but for + *quia* before “super paucas.” This is not Greek but *Latin* and *vg* (*Iren*^{int} *Orig*^{int}) but also *both coptics* very definitely *επιδη*, as pointed out before.

Rom. viii. 13. “Si secundum carnem vixeritis moriemini” is regular.

Gk *ει γαρ κατα σαρκα ζητε μελλετε αποθνησκειν.*

1 Cor. x. 21. Thus: “Non potestis (inquit) mensae Dei participes esse et mensae daemoniorum” regular, but only giving the latter half of the verse.

Rom. xii. 17 regular.

John xvii. 24, 23. This is a variation on the previous quotation (*vide supra*) but is also inverted:

“Ubi ego sum volo ut et ipsi sint quoniam dilexi eos quemadmodum dilexisti me Pater. Et tu in me et ego in eis.”

The last clause (inverted) belongs to the *beginning* of verse 23.

1 Cor. xv. 50. We now get the last clause of this passage (missing above where the first part of the verse was twice quoted) as follows: “corruptio incorruptionem non possidebit.”

The *Gk* is: “*ουδε η φθορα την αφθαρσιαν κληρονομει*” (but *κληρονομησει* C*D*FG *d e f g vg syr copt Meth Orig*^{int} 2/3 *al.*).

Follows a curious reference to Matt. viii. 20:

“Vae nobis quia filius hominis qui est ejusdem essentiae cum Deo et Patre, pro nobis factus homo *non habet apud nos ubi caput reclinet*: cum vulpes hoc est astuti atque improbi spiritus suas *foveas* in nobis struxerint.” (The text may be corrupt.)

Matt. vii. 3. The *βλεπεις . . . κατανοεις* of Greek and coptic is lost in Latin, which has *vides* twice.

Isai gives us a pretty turn here, writing “Vae vobis qui trabem habentes in oculo quam minimas fratrum festucas *acute cernimus*,”

so that he was following *Greek* or *coptic* or both. The *coptics* vary, and *boh* is nearest the Greek.

1 Cor. xi. 27 and 29 he mixes thus :

“Qui manducat panem (verse 27 + *τουτον* some and *copt*) et bibit (so *Gk* ver. 29; ver. 27 *ἡ πυνη* most) calicem Domini indigne [— the rest of 27 and 28] iudicium sibi manducat et bibit non dijudicans corpus Domini.”

2 Cor. v. 10 puts the verb last against *Gk* and *copt* :

“Ut unusquisque nostrum in suo corpore accipiat.”

This ends the main work.

In *Cap. de religiosa exercitu et quiete* we find :

a free reference to Matt. xxiv. 43/44 and Luke xii. 39.

Then :

Luke xxi. 34 thus : “Videte ne graventur corda vestra *crapulis et ebrietatibus* et curis saecularibus : et superveniet vobis repente hora.”

This seems to me an important place, for the Greeks and Latins all have this in the singular “*εν κραυπαλη και μεθη*” “in *crapula et ebrietate*,” while *boh* seems to agree with *Isaiah*.

Boh says *ḐEN ḐANḐIME NEU ḐANḐIḐI* translated by Horner “in surfeitings and drunkenness (*plur.*)” *sic*.

Sah is very different, emphasizing *or* both times : *ḐN orci uN orṭze*.

As regards *boh*, two MSS. seem to read *ḐANḐIME* (or *ḐANḐIMH*) *orciḐi*, and others *or* twice, but it must be clearly from the *boh* plural (of some MSS.) that *Isaiah* imbibed this. *a* apparently alone of latins has “*gratulatione et ebrietatibus*.” (In such places the interrelation of the Versions and the individual mss. of each may be closely watched with a view to purposes of dating. This Vercelli ms. “*a*” of the Latin Version is one of the deepest interest. Revised, as it has been, before it was recopied as it stands now, it contains exceedingly ancient elements antedating this revision, and antedating the ivth century.)

At the end *hora* is free and apparently unsupported (*vg* “*dies illa*” as *Gk* and *copt*).

Matt. vii. 14 is regular (not quoting 13 as above).

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